

**SELF EVIDENT
MIRACLES
OF
THE HOLY QUR'AN**

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INTRODUCTION

All praises and thanks are due to Allah, the One, the All-Mighty, the Most Forgiving, the Most Merciful. There is no strength to do good, nor power to avoid evil except through His Grace and Blessings. He is my only Lord. He is sufficient for me in all of my affairs in this world and the world hereafter. I depend entirely upon His Mercy, and seek His forgiveness for all of my shortcomings and sins.

Allah's peace and blessings be upon His servant, the blessed Prophet Muhammad *Sallallahu Alaihi Wasallam*, the last of messengers, the seal of prophethood, the mercy for humankind, the illuminating light, the most kind and merciful to the believers, and my intercessor on the Day of Judgment. Allah's peace and blessings also be upon his noble family members, his *Sahaba* and all those who follow him until the Day of Judgment.

The following pages present a few evident miracles of the Qur'an. It is very important for the readers to understand that I have not given a new interpretation of the Qur'an. I and the authors of the books given in the bibliography perceive a few verses of the Qur'an as the evident miracles of the Qur'an. Though the miracles of the Qur'an are countless, this compendium discusses only the evidences that these authors have presented in support of the miraculous nature of these verses. I have tried my best not to add my personal opinion to the evidences presented by the authors of the books.

This book, as a whole or partially, was reviewed by a panel of nine persons; three new Muslims, two born Muslims, one non Muslim and three born Muslim medical doctors. Whereas the medical doctors unanimously agreed to the miraculous nature of the verses presented under the chapters of discoveries in "Human Beings" and "Embryology", the remaining reviewers had varied opinions. It was noted that a certain reviewer did not ac-

cept the explanation of a verse as the evidence for its miraculous nature, but other reviewer accepted the same as an evident miracle of the Qur'an. Accordingly, a reader may not agree with the evidences of all the miracles presented in this book. He/She should therefore concentrate on the evidences that appeal to him/her as the evident miracles of the Qur'an, and should seek his/her guidance and inspirations from those specific verses.

Two of my students from the Sunday Islamic School in Houston, Mrs. Shannon Naser and Dr. Angela Williams worked hand in hand with me in giving the final shape to this work. May Allah accept their efforts and those of other reviewers as well. I am extremely thankful to Allah to state that Dr. Williams took *Shahadah* the day she completed the review of this book.

I pray that Allah through His boundless Grace and Mercy may bless my humble efforts, forgive my sins and shortcomings, and accept this work as a means for receiving His utmost blessings in both the worlds. I also pray that this work may serve as a means for receiving Allah's guidance, blessings, and bounties for the readers as well. Aameen!

Muharram 1419
May 1998

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Reliability and Validity of the Qur'an

The Qur'an is the only authentic book of Allah in the world today. It was revealed to Prophet Muhammad *Sallallahu Alaihi Wasallam* as the ultimate yet the final message for the guidance of the mankind. This glorious revelation is seen as the most authentic in all senses of the terms and scales available to mankind. In retrospect, it has commanded the most unimpeachable belief by millions of people in all parts of the world as the most valid document ever preserved. Over the last fourteen centuries, this authentic word of God has been preserved without slightest alterations, admixture or adulterations, whatsoever. It has not only been preserved as a written word in a book form, but has also been preserved in the hearts and minds of countless people of all times. This has further ensured the authenticity of the preservation and transmission of the Qur'an from generation to generation and from place to place.

One of the scientific techniques commonly used to ascertain the authenticity of a finding or report is to establish its reliability and validity. The Webster dictionary (1997) explains the word reliable as trustworthy; and the word valid as sound and logical. The Oxford dictionary (1995) explains the word reliable as: able to be relied upon, constantly good in quality and performance; and explains the word valid as : having legal force, legally acceptable, sound to the point, and logical.

Based on these definitions, we can explain the two words by a simple example. Several persons listened to a commercial on a local radio station which told them that every item in a certain store was on sale for fifty percent off. All those who heard this news then passed on this information to a few other persons, who in turn passed it to some others. If in this process of transmission, every person gave identical information, then this information would be called reliable. Furthermore, if different per-

sons went to the store and found that everything in the store was on sale for fifty percent off, then this information would be called valid, otherwise the information would be invalid. Thus an information can be reliable but invalid or vice versa.

We should now relate this example to the Qur'an. If it can be established that no change has occurred in the transmission of the Qur'an from generation to generation, and from place to place, and that the Qur'an today is exactly in the same form in which it was delivered to mankind by Prophet Muhammad *Sallallahu Alaihi Wasallam*, then this will establish the reliability of the Qur'an. The following pages provide the evidences that establish the reliability of the Qur'an beyond any shadow of doubt.

If at the same time, it could be established that the Qur'an is a revelation from Allah, this would establish the validity of the Qur'an. The issue of validity, however, is complicated. This is because of the fact that the human mind tends to be skeptical about the truths that go beyond the physical realm of reality. It is for this reason that the rest of this book is devoted to providing the evidences to establish the validity of the Qur'an as a revelation from Allah.

Reliability of the Qur'an

Historians state that Muslims utilized two different methods for the preservation and transmission of the Qur'an. The first is oral, by memorization; the second is written, by documentation. The following are the details of these methods.

Oral Transmission by Memorization

Prophet Muhammad *Sallallahu Alaihi Wasallam* was the first *Hafiz* (memorizer) of the entire Qur'an. Whenever a verse was revealed, he would commit it to his memory. Sometimes, during the period of revelation, he would repeat the verses hurriedly lest he may forget them. Allah then told him not to move his tongue in a rush, and assured him that Allah himself would preserve the Qur'an in his memory. The Qur'an states:

Move not your tongue concerning (the Qur'an) to make haste therewith. It is for Us (Allah) to collect it (for you),

and give it to you the ability to recite it (with your memory). And when We (Allah) have recited it, then follow its recitation. Then it is for Us to make it clear to you.

Qiyamah 75: 16-19.

Be not in hurry with the Qur'an before its revelation is completed unto you.

Taha 20: 114

These verses are clear that whatever was revealed to Prophet Muhammad *Sallallahu Alaihi Wasallam* in the form of the Qur'an, was also preserved in his memory by Allah. This enabled the Prophet *Sallallahu Alaihi Wasallam* to deliver the Qur'an to mankind in exactly the same form and text in which it was revealed to him by Allah.

The books of Ahadith report that the Prophet *Sallallahu Alaihi Wasallam* used to recite the entire Qur'an to the Angel Gabriel (Jibra'il) during the month of fasting. He would then in turn listen to the recitation of the entire Qur'an by Gabriel. It is also reported that the year the Prophet *Sallallahu Alaihi Wasallam* died, he recite the entire Qur'an twice and listened to the entire Qur'an twice from the Angel Gabriel. In this way Allah assured the initial preservation of the Qur'an in the memory of the blessed Prophet *Sallallahu Alaihi Wasallam*.

The Prophet *Sallallahu Alaihi Wasallam* also instructed his *Sahaba* (companions) to recite and memorize the Qur'an. There are numerous Ahadith that describe the virtues of learning and teaching the Qur'an. The following is perhaps the most clear Hadith. Abdullah ibn Masud *Radi Allahu Anhu* reported that Rasulullah *Sallallahu Alaihi Wasallam* said:

The most superior among you (the Muslims) are those who learn the Qur'an and teach it to others. (Bukhari)

As a result of this teaching, countless *Sahaba* memorized all of the Qur'an. History has preserved the names of many *Sahaba* who had memorized the entire Qur'an. Additionally, recitation of parts of the Qur'an is an integral part of the obligatory five daily prayers. Hence, all *Sahaba* memorized a certain portion of the Qur'an to perform their daily prayers. Moreover, the Prophet *Sallallahu Alaihi Wasallam* would also recite the Qur'an aloud while lead-

ing the daily prayers. A number of *Sahaba* thus daily listened to the recitation of the Qur'an from the Prophet *Sallallahu Alaihi Wasallam* during the three prayers that require vocal recitation of the Qur'an. This also helped a large group of *Sahaba* to memorize the Qur'an.

The establishment of *Taraweeh Salat* during the month of fasting has been a practice of the Muslims since the time of the *Sahaba*. A unique feature of *Taraweeh* is that the person who leads the Salat is usually a *Hafiz*. He completes the recitation of the entire Qur'an in *Taraweeh* during the month of fasting. This practice has helped countless Muslims of all generations to memorize the complete Qur'an.

It was through these means and ways that the Qur'an was preserved not only in the memory of the Prophet *Sallallahu Alaihi Wasallam*, but also in the memory of a large number of *Sahaba*. This tradition continued in all generations of Muslims throughout the world. Every Muslim generation in every Muslim community had countless men and women who memorized the entire Qur'an. These persons then orally transmitted the Qur'an to the next generation. In fact, the Qur'an is the only book in human history that has been memorized by its believers, and transmitted orally from generation to generation.

Written Transmission by Documentation

The books of Ahadith and history have stated that as soon as the Prophet Muhammad *Sallallahu Alaihi Wasallam* would receive a revelation of the Qur'an, he would call one of his scribes, and ask him to write it down. He would also instruct the scribe as to the place where it should be written in the text of the Qur'an, e.g., he would tell the scribe the name of the Surah (chapter) in which the verses were to be documented. As instructed by Angel Gibriel, he would then state the place of the revealed verses in the text of the Surah, e.g., preceding or following such and such verse of the Surah. The scribe would then write the revealed verses of the Qur'an on a date bark, or hide, or the scapula bone of a camel. He would then read back the verses to the Prophet *Sallallahu Alaihi Wasallam*, and check the accuracy of his documentation. The historians and

the books of Ahadith have recorded the names of more than 40 scribes of the Qur'an. The most famous of these is Zaid ibn Thabit.

An evident proof of the documentation of the Qur'an is the well-known report of Umar's acceptance of Islam. It shows that portions of written Qur'an were available in Makkah even when the Prophet *Sallallahu Alaihi Wasallam* had just started his mission. The report states that one day Hazrat Umar *Radi Allah Anhu* set out angrily with the intention to kill the Prophet *Sallallahu Alaihi Wasallam*. Someone met him on his way to the Prophet's home and informed him that his sister and her husband had accepted Islam. Umar rushed to his sister's house and found them reading something. Umar's sister hid the document from him. Umar then had no doubt that they were reading the Qur'an. He became violent and hit both of them. In this melee, his sister fell down and started bleeding. This was a shock to Umar, he realized that he had hurt his sister, and requested her to show him what they were reading. She told him he was unclean to touch it, and should first take a bath to purify himself. Umar complied, and upon receiving the document read it. It contained a few verses of Chapter *Taha*. Umar was so deeply moved by reading those verses that he rushed to the Prophet *Sallallahu Alaihi Wasallam* and embraced Islam. This well documented incident in the books of history and Ahadith shows that the texts of the Qur'an were available at Makkah in a written form even at the time when Muslims did not have the freedom to practice and preach Islam.

There are a number of Ahadith which state that written documents of the Qur'an were readily available in Madinah as well. One of the Ahadith states that when people came to Madinah, they were provided with copies of the Qur'an, so that they could read and learn about Islam by themselves. (Sahifah Hammam ibn Munabbah).

Another Hadith narrated by Abdullah ibn Umar states that Rasulullah *Sallallahu Alaihi Wasallam* said:

Do not take the Qur'an on a journey with you, for I am afraid lest it should fall into the hands of an enemy (who might desecrate it).

Muslim

Several books of Ahadith and histories have documented the details of the last pilgrimage of the Prophet *Sallallahu Alaihi Wasallam*, when he delivered his famous “farewell address” to a gathering of about 124,000 Muslims. The Prophet *Sallallahu Alaihi Wasallam* stated: “I have left with you something; if you hold fast to it you will never go astray; the book of Allah, and my Sunnah (practice)”. This statement clearly indicates that the Qur'an was available to *Sahaba* in the form of a book before the death of the Prophet *Sallallahu Alaihi Wasallam*, otherwise he would not have referred to it as a book. Moreover, there are numerous indications in the literature of Hadith that there were at least 15 written copies of the Qur'an in the Prophet's (*Sallallahu Alaihi Wasallam*) lifetime. (Please see Imam Suyuti's *Itqaan* and Ibn Abi Dawud's *Masahif*). In fact, the Qur'an also testifies that it was always available in the form of a written book.

...this is indeed a Qur'an most honorable, in Kitab (book) well guarded, which none shall touch but those who are clean, a revelation from the Lord of the worlds.

Waqiayah 56: 77-80.

It is clear from this discussion that the entire Qur'an was preserved in the written form during the very lifetime of the Prophet *Sallallahu Alaihi Wasallam*, and that it was readily available to Muslims and non-Muslims both in Makkah and Madinah.

The role of Sahaba in the documentation of the Qur'an

When the Prophet *Sallallahu Alaihi Wasallam* passed away, Abu Bakr became the first Caliph. During his caliphate, the battle of Yamamah took place in 11 AH (633 CE), in which a number of Muslims including seventy *Huffaz* (plural of *Hafiz*) died. Umar then approached Abu Bakr and stressed the need for officially documenting the Qur'an and to ensure its preservation in the written form.

It should be noted that the Qur'an was not compiled in the form of a single bounded book during the life of the Prophet *Sallallahu Alaihi Wasallam*. The reason being that the Prophet *Sallallahu*

Alaihi Wasallam was not aware when the last verses would be revealed, and where they would be placed in the text of the Qur'an. Because the revelation of the Qur'an was complete by the end of the Prophet's life Abu Bakr instructed Zaid ibn Thabit to collect the individual writings of the Qur'an, and to bind them together in the form of a single volume.

Zaid made a general declaration that all those who had written portions of the Qur'an should bring them to him. He took special precautions for accepting the written portions of the Qur'an, from different persons. When a person would bring a certain written portion of the Qur'an, he would compare it with other written portions. He would then announce that such a portion of the written Qur'an had been brought to him, e.g., he would announce that he had received a written portion of Chapter 9, verses 10-15. He would then invite other persons to recite the same verses by their memory, thereby cross checking the reliability of the written portions of the Qur'an. Unless at least two persons could corroborate a particular written portion of the Qur'an by their memory, he would not accept it. In this way he put all the verses of the Qur'an in a book form according to the sequence in which they were documented by the Prophet *Sallallahu Alaihi Wasallam*. This Qur'an was then entrusted to Hafsa, one of the wives of the Prophet *Sallallahu Alaihi Wasallam* and served as the official copy of the written Qur'an.

Role of the Third Caliph Uthman

24-35 AH (644-655 CE)

By the time of the third Caliph Uthman, Islam had spread far and wide. The new converts to Islam started reading the Qur'an in different dialects. Serious differences then arose among Muslims about the correct recitation of the Qur'an. Uthman then realized the need for bringing uniformity in the recitation of the Qur'an. He entrusted Zaid ibn Thabit along with three other *Sahaba* to rewrite the Qur'an in the dialect of the Quraish, the language of the tribe in which the Prophet Muhammad *Sallallahu Alaihi Wasallam* was born. Zaid acquired the first copy of the Qur'an

that was in the custody of Hafsa, and with its help, scribed seven copies of the Qur'an in the dialect of the Quraish. Later, Uthman sent one copy of this Qur'an to six different regional centers of the Muslim state, and kept one copy in Madinah. He also ordered that all other copies of the Qur'an be destroyed. Moreover, along with the Qur'an, Uthman also sent a experienced *Qari* who could recite the Qur'an in the dialect of the Quraish. This brought about a complete uniformity in the reading and scribing of the Qur'an for the entire Muslim world. Two of these copies of the Qur'an are still available. One is at Tashkent and the other is at Istanbul in Turkey. The fact that no change at all has occurred in the text of the Qur'an during the last fourteen centuries can be ascertained by comparing all available copies of the Qur'an in the world with these copies of the Qur'an.

Role of Tab'ies: The generation following Sahaba

The Arabic script used in the seventh century, i.e., during the period of the Prophet *Sallallahu Alaihi Wasallam* and *Sahaba*, consisted of very basic symbols, which expressed the consonantal structure of the words, and did not facilitate clear reading and pronunciation of the words. Several Arabic alphabets were written by a single mark or line, such as ba, ta, tha and ya. Only an experienced person could read this script. Two important measures were introduced by the *Tab'ies*, which further ensured the uniform recitation of the Qur'an. Technically, these are known as *Nuqat* and *Tashkeel*.

Tashkeel refers to the diacritical signs indicating the vowels. In Arabic they are now known as *fatha*, *kasra* and *dhamma* and in Urdu as *Zabar*, *zeer* and *paish*. These were not used in a written form during the pre-Islamic period. *Tab'ies* added these signs to the text of the Qur'an prepared by Hazrat Uthman. Thus each word could be read distinctly, e.g. *ba* could be read as *ba*, *bai*, or *bu*. *Nuqat* refers to the placing of appropriate dots with each word, e.g. *ba* was given one dot at the bottom, *ta* and *tha* were given two and three dots respectively at the top, and *ya* was given two dots at the bottom. This remarkable work was done

during the period of the fifth Umayyad Caliph Abdul Malik between 66-86 AH (685-705 CE). It is reported that Hajjaj ibn Yousef the governor of Kufa ordered two well known scholars of Arabic language, namely Yahya ibn Ameer and Nasr ibn Asim to complete this task. The addition of *Tashkeel* and *Nuqat* ensured a total uniformity in the recitation of the Qur'an even by those whose mother tongue is not Arabic.

It is clear from this discussion that the Qur'an was faithfully transmitted by its believers by tow different and independent techniques, viz., oral and written. Whereas no change was involved in the oral transmission of the Qur'an, several improvements were made in the written transmission of the Qur'an. These improvements not only preserved its text, but also brought a universal and eternal uniformity in the recitation of the Qur'an. The fact that no change has occurred in this transmission during the last fourteen centuries can be ascertained by looking at the original written Qur'an still present in the world. At the same time this could also be ascertained by listening to the Qur'an by several *Huffaz* (plural of *Hafiz*) from different parts of the world. The Qur'an thus meets the factor of reliability through two independent means *i.e.*, its transmission through documentation, and through memorization. In fact, the Qur'an is the only divine book that meets the factor of reliability.

Validity of the Qur'an

Establishing the validity of the Qur'an calls for proving that the Qur'an is the word of Allah and thus a divine book. Needless to say mankind does not have any tools and techniques to prove this on the basis of scientific research or technology. One can, however, deduce it by using common sense, reason, logic, and intelligence. As such one can take several different approaches to establish the validity of the Qur'an.

The dictionaries define miracle as a divine act. No human being can initiate or perform a miracle. It is Allah alone who has the power and wisdom to perform a miracle. Therefore, if it could be established that the knowledge in the Qur'an could not by any

means have come from a human being, then this knowledge would constitute a miracle of the Qur'an. The following pages present 130 evident miracles in the Qur'an. If a reader is able to discern the truth in any of these miracles, this would then establish the validity of Qur'an as the word of Allah and a divine book.

Verily, We have revealed the Book (the Qur'an) to you (O Mohammed) in truth for the mankind; So whosoever receives the guidance, benefits his own soul, and whosoever goes astray, injures his own soul.

Zumur 39:41

Verily, this Qur'an does guide to that (path) which is most right, and gives glad tidings to the believers, who work righteous deeds, that they shall have a magnificent reward.

Bani Israel 17: 9.



The Qur'an A Living Miracle of Muhammad

Sallallahu Alaihi Wasallam

A miracle can be defined in various ways; for example as an act that cannot be explained by the laws of nature, as an act that is beyond human power or capabilities, or as an act that cannot be explained by human reason and logic. It follows that since a miracle cannot be attributed to the powers or faculties of humankind, it must be regarded as a direct act of Almighty Allah.

A miracle, as an act of Allah, reflects the truth of Allah's absolute power and command. A miracle is a challenge to human intellect. It is an undeniable proof that Allah alone is the Lord of the Universe, and that He commands obedience from all of His creations.

History bears witness that Allah has been sending prophets to all parts of the world for the purpose of guiding mankind to the path of success and salvation. Whenever a Prophet came to a group of people, they demanded that he should perform miracles for them. They were not very interested in the character or conduct of the prophet, or in the message that he brought for them. Instead, they were more concerned in seeing if he could dazzle them with supernatural acts. Every prophet from Adam to Muhammad *Sallallahu Alaihi Wasallam* encountered such situations.

The answer of each prophet to his people was the same. *I am just a servant and Messenger of Allah and have brought to you a Guidance from Allah. I have no extra power, and cannot perform miracles either at my will or on your demand.* However, Allah in His infinite mercy, did bless each of His prophets with numerous miracles. Thus, He established the credibility of His prophets beyond any shadow of doubt. Ironically, a group of persons simply dismissed these miracles as acts of magic and sor-

cery. On the contrary, those who could utilize their faculties of reason, logic, and common sense accepted the supernatural acts of the prophets as miracles from Allah and followed the message of their respective prophets.

History also tells us that every prophet was given numerous miracles for the people and place where he was raised. The same is true of Prophet Muhammad *Sallallahu Alaihi Wasallam*. He performed numerous miracles, all of which were witnessed by his people and are well documented in books of history and *Seerah* (life history of Prophet Muhammad *Sallallahu Alaihi Wasallam*). These include : flowing of water from his fingers, talking by stones in his hand, movement of trees by his command, feeding of numerous people with a small amount of food, imparting of light to the fingers of his companions, instantly curing of diseases, and splitting of the moon by shaking his finger etc. Further more, he made numerous prophecies that came true.

Prophet Muhammad *Sallallahu Alaihi Wasallam* is unique in the chain of Allah's Prophets. All other prophets were sent for specific regions and times. Allah therefore gave these prophets specific miracles to show to their respective people at a given time. These miracles now have come to an end. Only stories of these miracles now exist as a part of human history. On the contrary, Muhammad *Sallallahu Alaihi Wasallam* was sent as Allah's last Prophet for the entire mankind, and for all ages to come. The reason then demands that he should have a universal miracle that is irrelevant of time and place. Every individual at every stage of human history, living in any part of the world is therefore justified in saying : If Muhammad *Sallallahu Alaihi Wasallam* is a Prophet for me today, I would like to have a miracle for myself today.

The universal miracle that Allah gave to Prophet Muhammad *Sallallahu Alaihi Wasallam* as the last and final Messenger to mankind is the Glorious Qur'an. Scholars, historians, philosophers, and scientists have written countless pages showing the miraculous nature of the Qur'an. Each new generation has been discovering new miracles in the Qur'an. These never ending miracles are the perpetual testimony that Muhammad *Sallallahu Alaihi Wasallam* was sent

by Allah as His last Prophet for all the ages to come, and that the Qur'an is Allah's divine guidance for the entire mankind.

In order to better understand the miraculous nature of the Qur'an, it is necessary to look at the time and place where Muhammad *Sallallahu Alaihi Wasallam* was born. He was born in 571 CE. The level of human knowledge at that time was so low that historians classify this period as the dark age of human history. Not only did men not have the basic knowledge of science and technology, the common man did not know how to read and write, nor did he know the art of printing. As a result, even if a person acquired a certain level of knowledge, it was confined to a select group of people in the society. There were no means for the propagation of that knowledge.

Muhammad *Sallallahu Alaihi Wasallam* was born in a small city called Makkah in Arabia. The conditions of life in the Arabian Peninsula at the time of Muhammad's (*Sallallahu Alaihi Wasallam*) birth were very primitive. All that one could find in the country was an endless ocean of sand and sand dunes. There were no roads, no mineral resources, and no basic agriculture. The climate in the Arabian Peninsula is still so hot that the temperature, even in the shade, often reaches 120 F. Because of such harsh conditions and poverty, the Arabian Peninsula did not attract either foreign businessmen or casual travelers. The country was completely isolated from the entire world. As a result, the little knowledge that was present in the neighbouring countries of Syria and Rome could not reach the Arabian Peninsula.

With regard to the society in which Muhammad *Sallallahu Alaihi Wasallam* was born, the people lived as nomads. They moved constantly from place to place in search of rainwater and pastures for their cattle. There was no system of government, or civic laws, or even an organized city life. People lived in tribes, and the strength of the tribe determined the power of an individual. "Might is right" was the only rule of the land. The stronger tribes would constantly rob and plunder the weaker tribes. This was their chief source of sustenance. Moreover, since the strength of the tribe depended on the number of men, women were regarded as a li-

ability. Most people were not prepared to take on this liability. Thus, they would kill their own newborn daughters.

Given the conditions of the time and place that surrounded Muhammad's (*Sallallahu Alaihi Wasallam*) birth, some other key factors should now be noted concerning his early life. His father died before he was born, and at the early age of six years, he lost his mother as well. His grandfather then took care of him, but he also died when Muhammad *Sallallahu Alaihi Wasallam* was only eight years old. He was then transferred to the home of one of his poor uncles. This uncle only gave him shelter and could not provide him with the basic needs of life. Muhammad *Sallallahu Alaihi Wasallam* had to support himself by grazing the cattle. One can see that Muhammad *Sallallahu Alaihi Wasallam* had a very hard, and uncommon childhood. He did not receive the love and care of his father, or his mother, or even his grandfather. He did not have a permanent home, and kept on moving from one guardian to another. Because of these harsh conditions, he did not have the opportunity of obtaining the minimum of the education that was then available in Makkah. Historians recorded that Muhammad *Sallallahu Alaihi Wasallam* could neither read or write, nor could even sign his name. Furthermore, the harsh and unusual conditions of his life did not permit him to sit in the company of the few learned persons who lived in Makkah at that time.

Prophet Muhammad *Sallallahu Alaihi Wasallam* made only two long travels in his life. The first was at the age of eight, and the second was at the age of twenty-five. Both of these were very short business trips to Syria. No historian ever recorded that these travels gave him some knowledge that he later transferred into the Qur'an. He lived a simple plain life — that of an ordinary Arab. He was neither known as a public speaker, nor composed poetry, nor did anything that could have attracted the attention of others. He did not indulge in any kind of debate, quarrel, or fight. It is well known that Makkans used to worship idols, and that when they entered the Kabah, men and women would take off their clothes. This was a part of their prayer ritual. It is also well known that Muhammad *Sallallahu Alaihi Wasallam* neither criticized their customs

nor their idol worship. The only thing that historians recorded about Muhammad's early life was that he was known and respected for his piety, honesty, and fair dealings, and that the people of Makkah gave him the title of *Al-Ameen*, i.e. the trustworthy, and *Al-Sadiq*, i.e. the truthful.

Muhammad *Sallallahu Alaihi Wasallam* continued to live this simple life until he reached the age of 40 years. He then proclaimed that Allah had chosen him to be His last Prophet for the entire mankind. His personality was then suddenly changed. He immediately took on numerous roles : those of a preacher, statesman, orator, soldier, commander, leader, legislator, judge, businessman, teacher, husband, and father. He was so successful in each of these different roles that a Jewish historian, Michael Hart, put him at the top of his list of 100 great persons of mankind.

The greatest service of Muhammad *Sallallahu Alaihi Wasallam* to humanity is the delivery of Allah's last Divine Book called the Qur'an, the parallel of which does not exist in the history of mankind. Whereas, miracles performed by other Prophets were confined to their lives, the Qur'an stands out as Muhammad's (*Sallallahu Alaihi Wasallam*) living miracle till the day of eternity. The Qur'an contains numerous facts, that were not known to mankind at the time it was revealed. Many of these facts have now been confirmed by advancements in science and technology. In fact, each generation of mankind has discovered new miracles in the Qur'an. As the level of human knowledge is advancing to new frontiers, this is adding to the list of the miracles of the Qur'an. The following pages give a synopsis of only the most evident miracles of the Qur'an. All these miracles confirm and testify that the Qur'an is a book revealed to Prophet Muhammad *Sallallahu Alaihi Wasallam* by Allah, and not a book composed, conceived or copied by Muhammad *Sallallahu Alaihi Wasallam*.

(O Muhammad) You were not (able) to recite a book before this (Qur'an was revealed to you), nor were you (able) to write with your right hand, In that case, indeed, the followers of falsehood might have doubted (about the Qur'an).

Ankabut 29:48.

This Qur'an is not such as can be produced by other than Allah. On the contrary, it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book; wherein there is no doubt from the Lord of the worlds; Or do they say: "He (Muhammad) forged it? Say (to them): "Bring then a chapter like unto it, and call (to your aid) anyone you can, besides Allah, if it be (that) you speak the truth." Yunus 10:37-38



Chapter 3

Miracles in the Language of the Qur'an

If we just take into consideration the language of the Qur'an, and analyse it on the basis of common sense, reason and logic, we cannot help admitting that no human being could have written such a perfect and unique language. We should recall once more that Muhammad *Sallallahu Alaihi Wasallam* could not read or write. In fact, he could not even sign his name. He also did not have a group of learned persons around him. Moreover, he did not make frequent travels outside the Arabian Peninsula; where he could have gained mastery of language. Yet the language of the Qur'an is of linguistic perfection and a miracle in itself. Simple reason and common sense dictate that Muhammad *Sallallahu Alaihi Wasallam* could not have been the author of the Qur'an. It is rather a book revealed to him by Allah, the Almighty and the All-Wise. The following is just a small sample of the miracles in the language of the Qur'an.

Miracle No.1

At the time when the Qur'an was revealed, Arabic writings and poetry were confined to the then Arab environment, culture, customs, and history. Thus, the majority of Arabic literature contained descriptions or praises of such topics as : camels, horses, women, tribal chiefs, tribal wars, and tribal histories, etc. The Qur'an, however, does not describe anything that may reflect the then Arab environment, culture, history, etc. Moreover, the Qur'an uses its own specific words and terms to describe things or events. Most of these words and terms were unknown to the then contemporary writers, e.g. the Qur'an uses the term *Sura* for its chapter and *Aya* for its verse, whereas early Arabic books used the term *Qasidah* for the chapter and *Bait* for the verse.

Miracle No. 2

The Arabic poetry and prose , while describing an object or an event, often goes into such exaggerations that they usually

obscure the facts. This is an inherent tendency in the Arabic language. The language of the Qur'an, however, never exaggerates anything. In fact, the Qur'an is most unique in the sense that it does not follow the normal tone and the inherent tendency of the Arabic language.

Miracle No. 3

In all poems and poetic writings, it is a fact that a few of the phrases or verses always excel the others in choice of words or phrases. The Qur'an is mostly revealed in a poetic language, yet all of its verses and chapters are uniformly eloquent, beautiful and impressive. It is not humanly possible to write a book of 6,666 verses with such superbly sublime diction and absolute command of the language.

Miracle No. 4

If a certain concept or event in a book is mentioned repeatedly, the language usually becomes unimpressive and monotonous, and also loses its beauty. It is a unique quality of the Qur'an that it describes numerous concepts and events repeatedly, yet the language maintains its beauty. Topics such as : Oneness of Allah, prophethood or Muhammad *Sallallahu Alaihi Wasallam*, Day of Judgement, attributes of the believers, Salat, and charity are a few of the much repeated subject matters of the Qur'an. One, however, cannot observe the least monotony of words or phrases in the description of these subjects. In fact, each and every description of these topics is unique and specific in its choice of words and the beauty of the language.

Miracle No. 5

Most of the topics discussed in the Qur'an relate to such subjects as beliefs, ethics, prayers, personal conduct, social obligations, and legal matters, etc. No human being has composed a book of poetry on such topics. The Qur'an, however, discusses such topics in a poetic language which has its specific rhythm, beauty, and style.

Miracle No. 6

A human writer usually has the command of knowledge of a certain specific subject, or a few related subjects, e.g., one can write on the subject of history, or economics, or philosophy, or physics, or ethics, etc. It is not possible for a human being to write simultaneously on a large variety of different subjects with an equal command of language and depth of knowledge. Even a casual reader can find that the Qur'an discusses an array of subjects such as history, philosophy, economics, beliefs, social laws, and science, etc. with equal command of the language and depth of knowledge. Furthermore, whatever the Qur'an has stated in a certain field of knowledge has always proved to be the eternal truth. No human being has written such a comprehensive book with such absolute perfection and certainty of knowledge.

Miracle No. 7

Every human book represents the knowledge that was available to a writer at a certain time and place. Human knowledge, however, keeps advancing. As a result, every human book, after some time becomes obsolete. The knowledge in a book, after the passage of time, is found to be either false or incomplete. Books by human authors thus need to be revised or rewritten after a period of time. The Qur'an was given to mankind through Prophet Muhammad *Sallallahu Alaihi Wasallam* more than 1,400 years ago. Since that time, human knowledge has gone through countless changes and advancements. It is, however, a fact that not a single word, phrase, sentence, or topic in the Qur'an needs to be revised or rewritten. Furthermore, the Qur'an also discusses the finest mysteries of nature and man. Not a single discrepancy has yet been found in the statements of the Qur'an with the continuous advancements of science and technology during the past fourteen centuries.

Miracle No. 8

An effective writer always modifies his style and language according to the varying needs of the readers. What may appeal

to a young person may not appeal to an old person. Similarly what may appeal to an illiterate person may not appeal to an educated person. Moreover human society also has persons with different levels of knowledge and intelligence. All of these persons are motivated by different styles of writing. Furthermore, every human being passes through various phases of emotional changes e.g., a person who is happy likes to read something different from the person who is depressed. At the same time every human being has a certain preference for the style of writing. A few prefer to read poetry, others prefer to read prose, a few others like to read simple language, a few others prefer an eloquent style of writing. No one has ever written a book that could appeal, motivate, and inspire all sectors, age groups, education levels and emotional states of human society. The Qur'an is the only book that has universally met the needs of all the varying sectors and factors of the human society. This unparalleled ability of the Qur'an to address a multitude of persons, to penetrate their inner most souls, and to give them comfort and peace is one of the most outstanding miracles of the language of the Qur'an.

Miracle No. 9

If a human author keeps writing for years and years, he passes through a gradual change in his writing style and also in his views and thoughts. Thus, not only the language, but the philosophy and opinion of a writer usually change with the passage of time. The Qur'an was gradually revealed to Muhammad *Sallallahu Alaihi Wasallam* during a period of about 23 years. If Muhammad *Sallallahu Alaihi Wasallam* had been the writer of the Qur'an, one could certainly find some difference in the earlier and later writings of the Book, and also some changes and discrepancies in views and thoughts, expressed over the time. The fact, however, is that no change is observed in the language of earlier and later revealed verses of the Qur'an. Moreover, no change is found in the message and philosophy of the earlier and later revealed verses of the Qur'an.

Miracle No. 10

A human writer is mostly affected by the changing conditions of his environment, which in turn affect his emotions and feelings. These are then inevitably reflected in the style and tone of his writings. This is all the more true of the poets because poetry always reflects the mood and emotions of the writer. Given the fact that the Qur'an is written in a poetic language, it is important to note that Muhammad *Sallallahu Alaihi Wasallam*, during his 23 years of prophethood, went through numerous periods of personal trials and triumphs. He went through a period of severe hardship in the seventh year of his prophethood. He, and all of his relatives were expelled from Makkah, and deprived of all basic necessities of life for three long years. In contrast, in the eighth year of Hijra, he enjoyed a glorious triumph—when he entered Makkah as the head of an army of 10,000 believers and graciously accepted the total surrender of the Makkans. Had Muhammad *Sallallahu Alaihi Wasallam* been the writer of the Qur'an, its language would have reflected his personal emotions under various sets of environments. The fact, however, is that the Qur'an does not exhibit any change in its style or tone that may reflect the phases of struggle, hardship, and triumph that Muhammad *Sallallahu Alaihi Wasallam* experienced during the various stages of his life. The language of the Qur'an remains steady in its own majesty far from being affected by any environmental ups and downs.

Miracle No. 11

The mere recitation of the Qur'an contains a miracle not witnessed in the language of any other book. To understand this point, a simple example is needed. Let us consider the example of reading an English book. Ask a few persons whose mother tongue is English, but who come from different countries, e.g., England, United States, Australia, and New Zealand, to read a page from an English book. One will notice that each person will read the page in a different accent. Now select a few *Qaris* (one who has learned the art of recitation of the Qur'an) whose mother tongue is not Arabic. Let them also be from different countries

e.g., Pakistan, Ghana, Canada, and Philippines. Ask them to recite a page from the Qur'an. Despite the fact that their mother tongue is not Arabic all of them will recite the Qur'an in an absolute identical accent. It is yet another miracle of the Qur'an that even people whose mother tongue is not Arabic, and people who do not understand the language of the Qur'an, recite it in an absolute identical manner with the same accent.

Miracle No. 12

One of the most evident, and outstanding miracles of the Qur'an is the fact that its language is still living. The Qur'an is still read and understood in the language in which it was revealed more than 1,400 years ago. In contrast, every human language since that time, has changed. The languages of books written even a few hundred years back have undergone many changes. It is unavoidable that over a period of time, numerous words, phrases, and idioms become obsolete; meanings of words change, the spellings of words change, and new words are added to the vocabulary of every language. Most of all, the usage of words, and phrases, and the construction of sentences also change. It is a living miracle of the Qur'an that even after 1,400 years, not a single word, phrase, or idiom of the this revealed Book has become obsolete or has lost its original meaning. Though the Arabic language has gone through a tremendous amount of changes since the advent of the Qur'an, the language of the Qur'an is still the criterion of its beauty and eloquence. Given this fact, a couple of simple questions should be asked. Could a man write a universal language that can be living and understood by mankind for a period of 1,400 years? Another simple question would be : Could a person like Muhammad *Sallallahu Alaihi Wasallam*, who did not know how to read and write, and did not even know how to sign his name, come up with such eternal diction? The answer to these questions is very obvious. No man has ever written, nor could write, such an eternal language. Only Allah, the Almighty, and All-Wise revealed such a perfect and eternal language in the form of the Glorious Qur'an.

One can conclude from this discussion that, it was not humanly possible for Muhammad *Sallallahu Alaihi Wasallam* to compose a book like the Qur'an. The language of the Qur'an contains such miracles that cannot be explained by simple reason and logic. All these miracles testify to the fact that the Qur'an is a divinely revealed book from Allah the Almighty, All-Knowing, and All-Wise. Allah put such evident miracles in His Book so that mankind may justifiably accept the Qur'an as a guidance from Allah, and mold their lives according to its commandments.

Say : "If the whole of mankind and Jinn were to gather together in order to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with all help and support."

Bani Israel 17:88

He it is Who has sent down to you the Book; in it are verses that are entirely clear; they are the foundation of the Book; others are not entirely clear but those in whose hearts is perversity follow the part thereof that is not entirely clear seeking discord, and searching for its interpretation; but no one knows its hidden meaning except Allah; and those who are firmly grounded in knowledge say : "We believe in it, the whole of it is from our Lord "; and none will grasp the message except men of understanding.

A'l-Imran 3:7

Miracles In Prophecies Of the Qur'an

The Qur'an, unlike a book of Astrology, does not make predictions or prophecies in terms of specific events or dates. Numerous Qur'anic verses, on the other hand, give prophecies of glad tidings or punishment to various types of persons or groups, as well as prophecies of lasting characteristics of various people, places or objects. At the time these verses were revealed, their prophecies appeared almost impossible. Events later proved that all of them were very true prophecies. The truth of these verses cannot be attributed to the factor of chance, probability or calculated guesses. Every probability carries a possibility of being right or wrong. Correspondingly, a calculated guess could also be actually true or false. It is thus another miracle of the Qur'an that all of its prophecies came true. Needless to say, only Allah has the perfect knowledge of all the events of the past and the future. The fact that all Qur'anic prophecies came true therefore testifies that the Qur'an is undeniably revealed by Allah, the Almighty, the All-knowing. Following are a few verses of the Qur'an which contain specific prophecies.

Miracle No. 13 Roman Victory

These verses were revealed during the 6th year before *Hijra*, corresponding to 615-616 CE. At this time the Persians defeated the Romans and uprooted them from most of their land, including Jerusalem. It was inconceivable that the tables would turn within a few years, and that the Romans would inflict a similar

defeat to the Persians. The Qur'an, nevertheless, made this prophecy. The unbelievers in Makkah were so surprised to hear it that they made a heavy bet with Hazrat Abu Bakr *Razi Allahu Anhu*, the first male convert to Islam, against its fulfilment. This prophecy came true in just 8 years. The Romans not only got back all of their lost territory, but they reduced the Persian Empire to the level of dust.

Since the Romans were Christians and the Persians were Pagans, Muslims had sympathy for the Romans and Makkans for the Persians. The defeat of Romans by Persians therefore grieved the Muslims. The Qur'an, in these verses, also predicted that believers would soon rejoice. This came out true in a strange way. The battle of Badar, in the second year of *Hijrah*, was the first encounter of an ill-equipped group of 313 Muslims with 1,000 heavily armed unbelievers. The Muslims, against all odds, defeated the unbelievers. Naturally this victory brought joy and happiness to the Muslims. It is a strange coincidence that the news of the Roman victory came to the Muslims on the same day they defeated the unbelievers. Both prophecies of the Qur'an thus came true.

Miracles No. 14

Destruction of Abu Lahab

Broken were the hands of Abu Lahab and he was doomed to utter failure. His wealth and whatever he earned did not avail him anything. Certainly he shall be cast into a blazing fire. Lahab 111: 1-3

Lahab 111: 1-3

This is the only place in the Qur'an where an enemy of Islam has been condemned by his name. Abu Lahab was the uncle and the most bitter enemy of Prophet Muhammad *Sallallahu Alaihi Wasallam*. He was very rich, and one of the most powerful chiefs of Makkah. He used all of his resources and power to hurt the Prophet *Sallallahu Alaihi Wasallam*, and to stop him from propagating Islam. Being the next door neighbour of the Prophet *Sallallahu Alaihi Wasallam*, he would frequently disturb his sleep at night. It is also reported that he would often disturb the Prophet's family members in preparation for the battle of Uhud.

ration of their daily meals. The above verses made a few specific predictions about Abu Lahab. The statement: *he shall be cast into a blazing fire* predicts that he would die as an unbeliever. If Abu Lahab had used the least wisdom, he would have falsely declared *Shahadah* (accepted Islam) and claimed that the Qur'an was wrong in stating that: *he shall be cast into a blazing fire*. The fact, however, is that he died as an unbeliever. His final abode would thus be a place in Hell, what the Qur'an calls as *a blazing fire*. The statement: *Broken were the hands of Abu Lahab, and he was doomed to utter failure*, is a prophecy, wherein an event that was to take place in the future has been described in the past tense. This came true after six years, when the Makkans suffered a humiliating defeat by the Muslims. The statement : *His wealth and whatever he earned did not avail him anything* came true in the form of a repulsive and ghastly death. He became afflicted by contagious pustules, and was thus deserted by all of his family members. Even after his death, no one came near his body for three days. When the body started stinking, Makkans began to taunt his sons. They then hired a few person who pushed his body with wood into a pit. His wealth did not help him even to get a normal burial. All three prophecies of the Qur'an thus came true word for word.

Miracle-No.15 Defeat of the Unbelievers

(O Muhammad Sallallahu Alaihi Wasallam! Say to those who have rejected your faith, "The time is approaching fast when you shall be overpowered and driven to Hell."

Al-Imran 3:12.

Are you the disbelievers (of Makkah) better than those (nations of Noah, Lot, Salih etc.) or have you an immunity (against Our torment) in the Divine Scriptures? (O Muhammad!) Their multitude will soon be put to flight, and they will show their backs. Qamar 54:43-44.

The verses of chapter Qamar were revealed in Makkah five

years before the Prophet's migration to Madinah. The Muslims at this time were so weak and suppressed that a group of them had to migrate to Ethiopia, whereas the Prophet *Sallallahu Alaihi Wasallam* along with his family members was expelled to a virtual concentration camp at a barren valley outside of Makkah. With this background, these verses made the prophecy of the defeat of the unbelievers of Makkah. The verses of Chapter Al-Imran were revealed in the early part of the Prophet's life in Madinah. The Muslims at this time lived in a state of constant threat. The unbelievers in Makkah were preparing to launch a major attack on Madinah. At the same time, the Jews of Madinah were conspiring with the Makkans to annihilate the Muslims. Furthermore, the immigrant Muslims had left all of their material belongings in Makkah and were a financial and material burden to the resident Muslims of Madinah. With this background, the Qur'an made the prophecy that not only the Jews in Madinah and the unbelievers in Makkah, but all those who rejected Islam, would soon be defeated. History bears witness that this prophecy came true in the second year of Hijrah, when the army of unbelievers was beaten back at the battle of Badar.

Miracle No. 16

Expulsion of the Unbelievers from Makkah

And verily, their (the Unbelievers') purpose was to scare you off in order to expel you out from the land (of Makkah); But in that case they would have not stayed (in Makkah) after you, except for a little while.

Bani Israel 17:76

One year after the revelation of these verses, the unbelievers of Makkah expelled the Prophet *Sallallahu Alaihi Wasallam* from the city, and forced him to migrate to Medinah. No one, at that time could believe that the Prophet *Sallallahu Alaihi Wasallam* would in turn expel the unbelievers from Makkah. History bears witness that in the eighth year of Hijrah, the Prophet *Sallallahu Alaihi Wasallam* entered Makkah as a conqueror. Moreover, two years later, upon the commandments of Allah in chapter Tauba of the Qur'an, the

Prophet *Sallallahu Alaihi Wasallam* expelled all the unbelievers from Makkah. This prophecy of the Qur'an, came true in its totality in the sense that no unbeliever has ever lived in Makkah since the revelation of this verse.

Miracle No. 17

Expulsion of the Hypocrites from Madinah

If the hypocrites and those in whose hearts is a disease, and the scandalmongers in the city of (Madinah), do not stop. We shall certainly stir you to take action against them, then will they not be able to stay in this city as your neighbours for any length of time. Ahzab 33 : 60

As the power of Muslims grew in Madinah, more and more hypocrites started joining their ranks. A few of them joined to preserve their personal interests. Others joined to damage the unity and strength of Muslims. During the battle of Uhud in 3 AH, an army of 3,000 Muslims left Madinah to face the attacking force of 10,000 unbelievers from Makkah. Later, a group of 700 persons deserted the army of Muslims and returned to Medinah under a false pretext. All of these were hypocrites. This should give the reader some idea of the number and strength of hypocrites in Madinah. The Qur'an in this verse made the prediction that hypocrites will not be able to stay in Madinah. History bears testimony that the power of hypocrites was crumbled down to ashes and Madinah became a homogenous Muslim society in the very life of the Prophet *Sallallahu Alaihi Wasallam*.

Miracle No. 18

Success of the Believers

Allah has promised to those among you who believe and work righteous deeds that He will surely grant them in the land inheritance (of power) as He granted to those before them and that He will establish in authority their religion, the one, which He has chosen for them and that He will change (their state of) fear in which they (live now) to one of security and peace. Nisar 24: 55

This verse was revealed when the Prophet *Sallallahu Alaihi Wasallam* had just migrated to Madinah. It must be noted that the Muslims at that time lived in a constant state of fear. There was a constant threat of attack from the unbelievers in Makkah, and a fear of hostilities from the Jews of Madinah. The conditions were so critical that a few of the believers cried : "There was not a single day we could remove arms from our bodies and could pass our evenings and mornings without a fear of attack from our enemies." This was the state of affairs when the Qur'an made three specific prophecies : First, Allah will give power to the believers in their land; second, He will establish in authority their religion, i.e., Islam; and third, He will change their state of fear to that of security and peace. History bears witness that Khaibar, the strongest fort of Jews, surrendered to Muslims in the seventh year of Hijra. Makkah, the capital of the country surrendered to Muslims in the eighth year of Hijra. Islam then became the religion of the state and the Muslims enjoyed a state of security and peace. The prophecies of the Qur'an thus came true within a short period of ten year.

Miracle No. 19

A Goodly Home for the Immigrants

To those who leave their homes in the cause of Allah, after suffering oppression, We will assuredly give them a goodly home in this world; But truly the reward of the Hereafter will be greater if they only realized (this).

Nahl 16 : 41

The early Muslims in Makkah, due to the oppression of the unbelievers, had to leave their homes twice. First they migrated to Ethiopia and later to Madinah. Both times, they left back all of their material belongings in Makkah. The history shows that when they migrated to Ethiopia, the king of Ethiopia gave them full protection. Later when they migrated to Madinah, the Muslims of the city opened their homes for them. They not only provided them shelters, but also gave them half of their belongings to the extent that if a person had two wives, he offered one of them to

his immigrant Muslims. Allah thus fulfilled his prophecy of providing them goodly homes in this world.

Miracle No. 20

The Betrayal of hypocrites to the Jews

Have you not observed the hypocrites say to their disbelieving brethren among the people of Book (i.e. Jews) ? If you are expelled, we too will go out with you. We will never listen to anyone in your affair, and if you are attacked, we will help you; But Allah is witness that they are indeed liars. If they (Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. Hashr 59 : 11-12

These verses refer to the Jewish tribe of Bani Nadir in Madinah. They had signed a treaty of peace with the Muslims. Since they repeatedly broke their treaty, the Prophet *Sallallahu Alaihi Wasallam* in 4 A.H. gave them an ultimatum to leave Madinah in ten days. Abdullah ibn Ubay the head of hypocrites in Madinah sent them a message stating that he would come to their help with an army of 2,000 soldiers, and asked them not to leave Madinah. He also assured them if they would leave Madinah, he would follow them. The history shows that Bani Nadir were expelled from Madinah within ten days. The hypocrites neither came to their aid nor followed them when they left Madinah.

Miracle No. 21

Acceptance of Islam by its Enemies

It may be that Allah will grant love between you and those whom you (now) hold as enemies; for Allah has power (over all things); and Allah is Oft-Forgiving, Most Merciful. Mumtahinah 60 : 7

The Muslims had sufficient reasons to hate the idolaters at whose hands they had suffered innumerable tortures. The idolators had not only expelled them from Makkah but were also trying to destroy their small community in Madinah. It was extremely unlikely that Muslims would ever love them. History shows that

most of the chiefs of idolaters later accepted Islam. Persons like Abu Sufyan, Sahl ibn Umar, Hakim ibn Hazzam, and Ikramah ibn Abu Jahl, who were the arch enemies of Muslims, entered the folds of Islam and received the love and friendship of all the Muslims.

Miracle No. 22

Objection of Jews to the change of Qiblah

The foolish (Jews and hypocrites) among the people will say : What has turned them (Muslims) from their Qiblah (the prayer direction towards Jerusalem), which they (Muslims) formerly observed. Baqara 2 : 142

When Salat was made obligatory, Muslims prayed facing towards Jerusalem for the first 16-17 months. The direction of Salat then was changed towards the Kaaba in Makkah. This verse provided an easy task for the Jews and hypocrites of Madinah to claim that the Qur'an was false. All they had to do was to accept the new Qiblah of the Muslims, and then accuse Muhammad *Sallallahu Alaihi Wasallam* that the prophecy that he made about them was wrong. The fact, however, is that they objected to the change of Qiblah and thus fulfilled the prophecy of the Qur'an.

Miracle No. 23

War with Persia and Rome

Say to the Bedouin (desert Arabs) who lagged behind : You shall be called against a people of mighty power to fight against them until they surrender. Fatah 48 : 16

This verse contains two very clear and specific prophecies. First, the desert Arabs would be called to fight against the people of mighty power; second, the war would continue until the Muslims would succeed. The two mighty powers surrounding the Arabian Peninsula were the Persians and the Romans. The history shows that the Muslims during the period of Umar (13-23 AH) fought numerous battles against the Persians and Romans. The decisive battle against the Persians took place in 14 AH at a place called Qadisiyah. It was at this place that the full-force of

Persian army met face to face with the Muslim army. The battle lasted for four days and resulted in a total defeat of the Persians. The battle of Yarmuk in 15 AH was the final confrontation between the Muslims and the Romans. The Muslims won a resounding victory over the Romans and caused the Roman emperor Haraclius to flee to Constantinople. Both the prophecies of the Qur'an thus came true in a very short period.

Miracle No. 24

Preservation of Pharaoh's body

We will now save your dead body, only to be a sign of warning to succeeding generations, though there are many who give no heed to our signs. Younus 10:92

This verse refers to the body of the Pharaoh (Firaun) Minepath, who was drowned while pursuing Prophet Moses, Allah's peace be upon him. Archaeologists have now identified his body. It is now lying in a Cairo (Egypt) museum as an open miracle of the Qur'an, for those who pay heed to the signs of Allah. It should be noted that the Bible (Torah) also states that Pharaoh was engulfed in the sea, but does not give any information as to what subsequently became of his body. The fact that the Qur'an states that Pharaoh's body was preserved as a sign for succeeding generations, and that the Bible does not mention this, is a clear testimony that Muhammad *Sallallahu Alaihi Wasallam* did not copy the Qur'an from the Bible, and that the source of his knowledge was the divine revelation from the All-knowing Allah.

Miracle No. 25

The role of Jews and Christians

Strongest among men in enmity to the Believers will you find the Jews and the Pagans; and nearest among them in love to the Believers will you find that who say, "We are Christians". Maidah 5: 82

This is a broad statement from Allah, whose knowledge of all things is totally comprehensive and infinite. The truth of this prophecy has been demonstrated over the past fourteen centu-

ries, and can be observed more clearly in our contemporary world situation. The Jews have transformed the Palestinian conflict from a local political problem to a state of war against all Muslims of the world. If the Jews had used even a little wisdom, they would have falsely shown their love and kindness to the Muslims, and claimed that the Qur'an made a false prophecy about them. It is yet another miracle of the Qur'an that Allah deprived them of this wisdom.

Miracle No. 26

Dominance of Christians over Jews

O You who believe! Be helpers of Allah, as Jesus, the son of Mary said to the disciples : Who will be my helper to (the cause of) Allah; (And) the disciples said : We are Allah's helpers! Then a portion of the children of Israel believed, and a portion disbelieved; but We gave power to those who believed, against their enemies, and they became the one that prevailed. Saff 61:14

The Christians today overwhelmingly dominate in number, territory and power over Jews. They prevail over Jews in all worldly respects. It should be noted that all power and glory that the state of Israel enjoys is totally dependent on the Christian world. This prediction of the Qur'an made centuries ago has always been true in the entire history of the Jews and will continue to be true until eternity.

Miracle No. 27

Splitting of the Religion of Polytheists

And be not among those who join (other) gods with Allah; Those who split up their religion, and become (mere) sects, each party rejoicing that which is with itself.

Ruim 30:31-32

The Qur'an in this verse is describing the state of affairs of those who join other gods with Allah. Needless to say, the most dominant religion of the world today is Christianity which believes in trinity and joins other gods with Allah. The verse states

that these persons will split their religion into mere sects and each sect will enjoy its own specific beliefs. At the time this verse was revealed there were no Christians in Makkah. Most of the Makkans were idolaters. In this verse, the Qur'an made the prophecy that Christians will ultimately divide into mere sects. One can see the truth of this prophecy now. The entire Christian world today is divided into numerous sects where each sect considers the other to be wrong. The entire religion is thus reduced to sects, each considering itself a religion. It is another miracle that the Qur'an prophesied this fact more than fourteen centuries ago.

Miracle No. 28

Preservation of the Qur'an

We have, without doubt, sent down the Message (the Qur'an), and We will assuredly guard it (from corruption). Hijr 15:9

Muslims and non-Muslims both agree that no change has ever occurred in the text of the Qur'an. The above prophecy for the eternal preservation and purity of the Qur'an came true not only for the text of the Qur'an, but also for the most minute details of its punctuation marks as well. It should also be noted that Arabic language is unique in the sense that each Arabic alphabetic letter is written with its specific diacritical mark which gives each letter its specific pronunciation. The following data provides the details of the text of the Qur'an. It comes from the "Sayyarah Digest," Qur'an No. V. 13, No.5 pp 187-189.

Total number of verses : 6,666

Total number of words : 86,430

Total number of each alphabet :

Alif :	48,877	Ba :	11,428	Ta :	1,199	Tha :	1,267
Jeem :	3,273	Ha :	973	Kha :	2,416	Dal :	5,602
Zhal :	4,577	Ra :	11,793	Za :	1,590	Seen :	5,991
Sheen :	2,115	Swad :	2,012	Dwadh :	1,307	Ta :	1,277
Zha :	842	Ain :	9,220	Ghain :	2,208	Fa :	8,499
Qaf :	6,813	Kaf :	9,500	Lam :	3,422	Meem :	36,535
Noon :	40,190	Wau :	25,536	Ha :	19,070	La :	3,720
Ya :	45,919						

Total number of diacritical marks:

Futhat (Zabar) : 53,223 Kisrat (Zeer) : 39,582,
 Dhummat (Peesh) : 8,804 Muddat (Mad) : 1,771
 Shaddah (Tashddet) : 1,274 Nuqat (Nuqtai) : 105,684.

It is a miracle of the Qur'an that no change has occurred in a single word, a single alphabet, a single punctuation mark, or a single diacritical mark in the text of the Qur'an during the last fourteen centuries.

Miracle No. 29

No one could challenge the Qur'an

No falsehood can approach it (the Qur'an) from before it or behind it; It is sent down by One full of wisdom, worthy of all praise. Fussilat 41:42

The commentators of the Qur'an have stated that falsehood from "before it" means that no one can directly attack or challenge a single verse of the Qur'an and prove it to be inaccurate, false or outdated. Falsehood from "behind it" means that no one can ever discover anything in any domain of science and knowledge and challenge a single verse of the Qur'an to be factually incorrect. Both of these prophecies have come true in all ages of the past fourteen centuries.

Miracle No. 30

Travels for Hajj

(O Ibraheem!) And proclaim Hajj (Pilgrimage) to mankind; they will come to you on foot and (mounted) camel, lean on account of journeys through deep and distant mountain highways. Hajj 22:27

A few historical facts need to be recalled here. First, Allah asked Prophet Ibraheem, Allah's peace be upon him, to make this proclamation for Hajj when he completed the construction of Ka'ba, four thousand years back. Second, he built Ka'ba at a barren and uninhabited land. We should also recall that when he built this house, there was no city of Makkah. Third, this house

was built in a region that did not have any facilities for travelers. Not to speak of roads and inns, the vast desert area did not even have a proper supply of water for the travelers. Yet, the Qur'an mad the prophecy that travelers would undertake the hardships of journey and come to Ka'ba from far off places. It is a fact that this prophecy has been continuously fulfilled for the past four thousand years. Countless people from all parts of world each year have made travels for Hajj to the Ka'ba.

Miracle No. 31

Protection of Makkah

Do they not see that We have made (Makkah) a sanctuary secure, and that men are being snatched away from all around them? Then do they believe in that which is vain and reject the Grace of Allah? Ankabut 29:67

This and a few other verses of the Qur'an have declared Makkah a city of peace and security. History bears witness that Makkah was never invaded by a foreign army, or ever met an internal revolution. The city has witnessed a continuous period of peace and security since the revelation of this verse.

Miracle No. 32

Provision of fruits for Makkah

Have We not established for them a secure sanctuary (in Makkah), to which are brought as tribute fruits of all kinds; A provision from Ourselves, but most of them understand not. Qasus 28:57

It should be recalled that Makkah is totally barren, surrounded by hard rocks and sand dunes. The city has no natural source of water, and the rainfall is less than 5 inches per year. On the other hand, Makkah is visited by countless persons every day of the year. The number of visitors during the Hajj period alone often exceeds two mission. Makkans have made unique arrangements for importing fruits and vegetables from neighbouring lands. One who visits Makkah is struck by two things; First, whatever could be the number of visitors in Makkah; there is no short-

age of fruits and vegetable; Second, fruits and vegetables of all seasons can be found in Makkah at all time.

Miracle No. 33

Mass Entry of People into Islam

When comes the help of Allah and (a) victory, and you see that the people enter Allah's religion in crowds, celebrate the praise of Allah, and ask for His forgiveness, verily, He is most oft-forgiving. Nasr 110:1-3

These verses made two different prophecies, which need some explanation. First, the statement of the Qur'an : "When the help of Allah and (a) victory comes," is a prophecy of a manifest victory to the Muslims. Commentators of the Qur'an state that this verse was revealed after the battle of Khaybar in 7 AH, and that this prophecy came true in the form of the conquest of Makkah in 8 AH. The second prophecy is found in this statement of the Qur'an : "You see that the people enter Allah's religion in crowds." History shows that when Makkah fell to the Muslims, numerous Arab tribes from all over Arab Peninsula came to Makkah and gave their allegiance to the Prophet *Sallallahu Alaihi Wasallam* and accepted Islam. In fact, so many tribes came to Makkah and accepted Islam that the year 9 AH in Muslim history is called the "year of delegates." The fact that both of the above prophecies of the Qur'an came true within a short period of two years provide another testimony to the miraculous nature of the Qur'an.

Miracle No. 34

Provision of Sustenance for Mankind

Kill not your children for fear of want; We provide sustenance for you and for them. Ana'm 6:151

Kill not your children for fear of want; We shall provide sustenance for them as well for you; verily the killing of them is a great sin. Bani Israel 17:31

In 1798 the British economist Robert Malthus published his famous essay on principles of population. He argued that human

population grows by astronomical figures, but human resources grow by geometrical figures, that is, the population grows by factors of 1,2,4 and 8 but resources grow by percentages of 3, 5 or 10. He stated that human population in a few years would double or triple, but human resources would increase only by a factor of percentage. Based on this hypothesis, he predicted that if human population is not controlled, there will be mass starvation of mankind. All industrialized nations of the world are now following Malthus hypothesis, and trying to control their population. This state of affairs is almost the same as that of Arabs at the time when the Qur'an was revealed. People now are not killing but controlling child birth for fear of hunger. Contrary to Malthus hypothesis, and the fear of the people, Allah has and is still providing enough sustenance to mankind. No doubt, there have been incidences of starvation in some part of Africa. All of these were due to mismanagement and corruption of a few responsible persons. Humanity as a whole has not witnessed or suffered mass starvation, a prophecy made in the Qur'an.

Miracle No. 35

Return of the Prophet *Sallallahu Alaihi Wasallam* to Makkah

Verily He who ordained the Qur'an for you, will bring you back to the place of return. Say: My Lord knows who it is that brings true guidance and who is in manifest error.

Qasus 28:85

Abdullah Yousef Ali in his commentary of the Qur'an stated that the place of return has two meanings. First, it is a title of the city of Makkah. Second, it refers to the occasion when we shall be restored in the presence of our Lord. He also stated that this verse was revealed during the migration journey of the Prophet *Sallallahu Alaihi Wasallam* from Makkah to Madinah at a place called Juhfa, a short distance from Makkah. The Prophet *Sallallahu Alaihi Wasallam* was naturally sad to leave his home at Makkah. This prophecy came true within eight years and the Prophet *Sallallahu Alaihi Wasallam* did return to Makkah victoriously.

Miracle No. 36

Fame and esteem of the Prophet *Sallallahu Alaihi Wasallam*

Have We not expanded your breast; And eased you of the burden which weighed down your back? And raised high your fame?

Inshirah 94 : 1-4

These verses were revealed during the early part of the Prophet's life in Makkah, when he was in such a weak and difficult position that he could not even move about in the city, preach or pray freely. The Qur'an in this background states that his name has been exalted with great esteem. In order to show how this prophecy has been fulfilled, it is necessary to recall the various ways and means by which Allah has raised the esteem and fame of Prophet Muhammad *Sallallahu Alaihi Wasallam*.

First, Muhammad is the most popular name in the world. A very common practice amongst Muslims is to have Muhammad as the first, middle, or last part of their names. This is a unique honour that Allah gave only to Prophet Muhammad *Sallallahu Alaihi Wasallam*. Millions of Muslims have always carried this name, making it the most widely known and repeated name throughout the world. Second, Muslims started a new branch of knowledge, hitherto unknown to mankind. This is known as *Seerah*. It deals with the art of writings about the life of the Prophet *Sallallahu Alaihi Wasallam*. Each generation of Muslims takes up a new approach to *Seerah* and continues to write about the life of Muhammad *Sallallahu Alaihi Wasallam*. Third, Muslims also started a new branch of literature hitherto unknown to mankind, known as *Na'at* or *Nashid*. It deals with the art of writings poetry about Prophet Muhammad *Sallallahu Alaihi Wasallam*. Countless books of *Na'ats* are published from various parts of the world every year. Fourth, Allah made Muhammad's name an integral part of the basic *Kalimah* article of faith) of Islam, i.e., *La Ilaha Ill Lull Lahu Muhammadur Rasulullah* (There is no god except Allah, Muhammad *Sallallahu Alaihi Wasallam* is the Prophet of Allah). Every practicing Muslim recites this *Kalimah* as a daily routine of his life. Countless persons thus recite Prophet Muhammad's name countless times,

every day in their lives. Fifth, Allah ordained Muslims to send invocations to His Prophet *Sallallahu Alaihi Wasallam*. Countless Muslims do so, and thus recite Muhammad's name and praise every day in their lives, invoking Allah's blessings upon him. Sixth, Allah made Muhammad's name an integral part of *Adhan* which is regularly called from each mosque throughout the world five times a day. Hence Muhammad's name is regularly proclaimed in the world five times a day. Furthermore, if one looks at the globe, one finds that there is always the time for a certain *Salat* and *Adhan* in one or another part of the world. Thus, no hour passes by in the twenty-four cycle of day and night when the name of Prophet Muhammad *Sallallahu Alaihi Wasallam* is not proclaimed in one or the other part of the world. This is what the Qur'an stated: (O Muhammad) *Have We not...raised high your fame.*

The preceding pages describe numerous prophecies of the Qur'an. It is obvious that no man could possess the knowledge that is contained in these prophecies of the Qur'an. A person could probably make a few correct guesses, but the variety and the quality of prophecy in the Qur'an clearly testifies that Allah alone is the source of knowledge in the Qur'an.

It is very important to note and observe that the Qur'an has made two type of prophecies. A few are specific and short-lived, but the majority of them are general and long-lived. If the Qur'an had mentioned only the specific and short-lived prophecies, such as the destruction of Abu Lahab, the victory of Romans and the expulsion of Hypocrites from Madinah, the unbelievers would have attributed them to the guess work of Muhammad *Sallallahu Alaihi Wasallam*. The Qur'an, however, mentions numerous general and long-time prophecies, such as the protection of Makkah, the travels for Hajj, and the role of the Christians and Jews. A sensible person cannot conceive that Muhammad *Sallallahu Alaihi Wasallam* could have guessed these things so advanced of his time. Allah put these prophecies in the Qur'an as the signs so that people could ponder over them and accept His book as the divine guidance for the lives.

This is indeed a Qur'an, most honorable; In a book well-guarded; Which none shall touch but who are clean; A revelation from the Lord of the worlds; It is such a Message that you should hold in light esteem? And yet made it your livelihood that you should declare it false? Then why do you not (intervene) when (the soul of the dying man) reaches the throat; and you at that moment are looking (helpless); But We are nearer to him than you, and you see not; Then why do you not, if you are exempt from (future) account, call back the soul, if you are true (in your claim of independence and denying the Qur'an).

Waqiah 56 : 77-87

Had We (Allah) sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rendering asunder by the fear of Allah; Such are the parables which We forward to mankind that they may reflect.

Hashr 59:21



Discoveries In Nature

The Qur'an describes a number of natural phenomena that were unknown to mankind at the time the Qur'an was revealed. The Qur'an, however, presents these facts in a language that can be universally understood by mankind. If the Qur'an had used an explicit language to describe such facts as : the orbital movement of planets, the presence of numerous galaxies, the constant expansion of the universe, etc., human mind could not have fully comprehended it a few centuries back. It is yet another miracle of the Qur'an that it contains numerous previously unknown facts of the natural world embedded in a language that carries a universal message. It did not cause any confusion amongst the by-gone generations. At the same time it has been a constant source of intellectual challenge to mankind for all ages.

Fourteen centuries of growth in human knowledge, through research in science and advancement in technology, has shown that whatever the Qur'an has stated about the mysteries of nature is entirely true. Recent discoveries in nature have enabled mankind to grasp the message of the Qur'an with a new fervour, revealing that the Qur'an speaks directly to each new generation that examines it. These discoveries have enabled man to understand and appreciate the verses of the Qur'an utilizing all available scientific data. It is yet another miracle of the Qur'an that none of the discoveries of nature contradicts a single verse or even a word of the Qur'an. On the other hand, these discoveries fully corroborate with the text of the Qur'an.

Most of the scientific facts mentioned in the Qur'an have been discovered by mankind during the past two centuries. These truths were revealed to mankind through an unlettered Prophet, who could not read, write or even sign his name. Obviously these facts could have not been conceived or imagined by this unlettered Prophet *Sallallahu Alaihi Wasallam*. There is therefore no alterna-

tive but to believe that the Qur'an is a divine revelation of Allah, the Creator and Sustainer of the universe, and by no means a book that could have been composed by a person fourteen centuries ago. Following are a few verses that exhibit miracles in recent discoveries in nature.

Miracle No. 37

Presence of More Than one World

Praise be to Allah; the Lord of the worlds. Fatiha 1:1

This is the first verse of the opening chapter of the Qur'an. Fourteen centuries ago, the human mind was incapable of only sound thinking about the earth, the solar system or the galaxies: Yet, the very first verse of the Qur'an states that Allah is the Lord of the worlds, testifying to the presence of worlds beyond the earth. In fact, the words "the Lord of the Worlds" appears in the Qur'an a total of 73 times, e.g., 2:131; 6:45; 71; 26:16; 28; 32:2; 41:9; 43:46, and 69:43. Today, mankind knows for a fact that there are other planets besides earth. This knowledge was gained only through the invention of telescopes and other scientific developments. But the Almighty Creator revealed this knowledge to His Prophet Muhammad *Sallallahu Alaihi Wasallam* long before man invented the telescope and other similar inventions.

Miracle No. 38

Origin of the Universe as one Entity

Have they not who disbelieve seen that the heavens and earth were joined together (as one piece), then We parted them. Anbiya 21:30

Allah Almighty in this verse has explained a mystery that was unknown to the greatest physicists and astronauts for centuries. The Qur'an in this verse describes the phenomenon of the creation of the universe by using two specific words, *Fataq* and *Rataq*. The word *Fataq* in Arabic language signifies the process of breaking and separation of elements, and the word *Rataq* signifies the process of fusing or binding together of elements into a

homogenous mass. Hence the verse reveals that the heavens and the earth at the beginning were joined together, and that subsequently they were separated. Recent advancements in astronomy especially the Big Bang theory of the creation of the universe corroborate with this statement of the Qur'an. The Big Bang theory holds that about 20,000,000,000 years ago the universe began with an explosive expansion of a single extremely condensed state of matter. This is what the Qur'an states in this verse, "*the heavens and earth were joined together*". The Noble prize for science in 1977, was awarded for this discovery, whereas this mystery was solved by the Qur'an centuries ago.

Miracle No. 39

Beginning of Universe as a Gaseous Mass

He comprehended in His design the heaven when it was (only) a smoke. Fussilat 41 : 11

This verse indicates that the heavens in the beginning were just a smoky mass before being transformed into various galactic system of stars, and planets. A modification of the Big Bang theory called the "Inflationary theory" describes the original condensed matter as arising from an empty space. The astronomers today have pictures of other galaxies being formed by condensation of spiraling celestial cosmic mists. Both of these recent findings are in harmony with the above verse of the Qur'an. It should, however, be noted that what astronomers call "mist", the Qur'an calls "smoke". Needless to say the word "mist" implies a cool and tranquil spray of water, whereas the word "smoke" implies a hot gaseous mass containing airborne particles. This is indeed another example of the literary miracle of the Qur'an that it conveys to us a very accurate description of the topic at hand in a language using the most appropriate words.

Miracle No. 40

A Surprising Discovery of this Century

The Qur'an repeatedly refers to there groups of creations : the things in the heavens, the things on the earth, and the things between the earth and the heaven.

We created not the heavens, the earth, and all between them, but for just ends. Hijr 15 : 85

To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil.

Taha 20 : 6

Not for sport did We create the heavens and the earth and all that is between (them). Anbiya 21 : 16

The following verses of the Qur'an also refer to things that Allah created between the heavens and the earth. 25 : 59; 32 : 4; 43 : 85; 44 : 7, 38; 46 : 3; 50 : 38; and 78 : 37. Creation of these things, mentioned repeatedly in the Qur'an, needs to be explained. Scientists have recently discovered the existence of extra-galactic material in space. The basic process of the formation of our universe involved fragmentation followed by the fusion and condensation. As stated earlier, the Qur'an has described the formation of the universe by the most appropriate Arabic words of *Fataq* (fragmentation) and *Rataq* (fusion). During the initial process of *Rataq* (fusion), a few fragments were left out in space. These are now called interstellar galactic material. The space scientists have recognized their presence very recently. The Qur'an, however, acknowledged the presence of these fragments centuries ago.

Miracle No. 41

Sun as the only Source of Light

We have built above you seven strong (heavens) and placed therein a blazing lamp. Naba 78 : 12-13

It is clear from this verse that the sun is the only source of light for our solar system. Astronomers have now established that the moon is not a source of light but only a reflector of light from the sun. The Qur'an stated this fact centuries before the astronomers could establish this by their findings.

Miracle No. 42

Different Nature of the Sun and the Moon

Allah is the One who made the sun a shining object and the moon as a light, and measured out (their) stages,

that you may know the number of years and the count (of time), Allah did not create this but in truth; He (thus) explains His signs in detail, for those who understand.

Yunus 10 : 5

Blessed is He who made constellations in the skies and placed therein a lamp (sun) and a moon giving light.

Furqan 25 : 61

Do you not see how Allah has created the seven heavens one above another; And made the moon a light in their midst, and made the sun a lamp. Nooh 71 : 15-16

It should be noted that the Bible always refers to the sun and moon with a similar word i.e., light. It adds to the one adjective greater and to other the lesser. It states : the greater light to rule the day, and the lesser light to rule the night (Genesis 1 : 17) If Muhammad *Sallallahu Alaihi Wasallam* should have copied the Qur'an from the Bible, as a few Christians claim, he should have also used a similar words for the sun and moon. The Qur'an, however, uses two different words for the sun and moon. One is called the *Noor* (light), which refers to the moon. The other is called *Siraj* or *Zia* (Lamp), which refers to the sun. The Qur'an, thus acknowledges that the sun is the source of light and the moon only reflects the sun's light. The scientists discovered this fact by advancement in the knowledge of astronomy. The Qur'an stated this fact centuries ago.

Miracle No. 43

The Sun is not Stationary

The sun runs on its fixed course for a term (appointed); that is the decree of the All-Mighty, the All-Knowing.

Yaseen 36 : 38

The movement of the sun on its fixed course, as mentioned in the above verse, needs an explanation. Our galaxy consists of a large number of stars clustered in the form of a disc. The sun occupies a position in this galaxy far removed from the center of

the disc. The galaxy revolves on its own axis, which is its centre. This results in the movement of the sun in a circular orbit around the same center. To complete one revolution on its own axis, the galaxy takes 250 million years. The sun, while completing this revolution, travels at roughly 150 miles per second. This may be termed the fixed course of the sun's movement as stated in this verses of the Qur'an. It is obvious that neither Muhammad *Sallallahu Alaihi Wasallam* nor those around him had this specific knowledge of the movement of the sun. In fact Muhammad *Sallallahu Alaihi Wasallam* did not have the mental or physical capacity to attain such knowledge by his own effort. The fact that this information was present in the Qur'an far before it was discovered by mankind is yet another testimony that Allah, the All-Knowing, and the All-Wise is the source of this knowledge.

Miracle No. 44

Varied Points of Sunrise and Sunset

Verily, Your Lord is the One. Lord of the heavens and the earth, and all between them, and Lord of every point at the rising of the sun. Saffat 37 : 5

He is the Lord of the two easts, and the Lord of the two wests. Rahman 55 : 17

Now I do call to witness the Lord of all points in the East and the West. Ma'arij 70 : 40

Following is the explanation of Abdullah Yousuf Ali regarding the first quoted verse of the Qur'an : The two easts are the two extreme points where the sun rises during the year. Similarly, the two wests include the two extreme points of the sun's setting. The dual number fits in with the general atmosphere of duality mentioned in this chapter of the Qur'an. The two other verses refer to the varying points the sunrise and sunset.

Those who live away from the equator acknowledge that the sun rises at different points in the east and sets at different points in the west. The farther a person lives from the equator, the more distinct are the points of sunrise and sunset. It should be

noted that the Arabian Peninsula is not too far from the equator; thus, this phenomenon is not very marked. Needless to state Muhammd *Sallallahu Alaihi Wasallam* did not observe this varying of east and west. The Qur'an, however, does acknowledge this universal phenomenon.

Miracle No. 45

Orbital Movement of the Sun and the Moon

(Allah is the) One who created the night, and the day, and the sun and the moon, (all the celestial bodies) swim along, each in its (own) orbit. Anbiya 21 : 33

It is not permitted to the sun to overtake the moon, nor can the night outstrip the day, each swims along in (its own) orbit. Yaseen 36:40

The Arabic word used in these verses is *Falak*. Almost all English translations of the Qur'an have translated this to "Orbit"; whereas the French translations have translated this to "sphere". It should be recalled that the discovery of the movement of all celestial bodies and the discovery that their movement is in an orbital mode is due to the invention of telescopes. Needless to say, Arabs did not have telescopes in the sixth century. Yet, an entirely new concept, that of the movement of sun and the moon in orbits, existed in the Qur'an. This is another miracle of the Qur'an, that it provided mankind specific information long before humans cold discover it by advancements in science and technology.

Miracle No. 46

Movement of all Planets in an Orbit

Have you not seen that Allah merges night into day, and He merges day into night, that He has subjected the sun and the moon (to His laws), all running their courses for a term appointed, and that Allah is well acquainted with all that you do. Luqman 31:29

*He merges night into day, and He merges day into night,
and He has subjected the sun and the moon (to His laws),
All (bodies) run their courses for a term appointed, Such
is Allah your Lord.* Fatir 35:13

*It is not permitted to the sun to catch up the moon, nor
can night outstrip the day, all (bodies) swim along in
(their) orbits.* Yaseen 36:40

In these verses the Qur'an states that sun and moon are in a state of orbital movement. If this movement was confined to that of the sun and moon, then the Qur'an would have stated that the two move in an orbit. On the contrary, the Qur'an uses the Arabic word *Kul*, which means all. This word *Kul* was not fully appreciated by the early commentators of the Qur'an. The astronomers have now discovered that all planets in the universe move in their orbits. Present day commentators of the Qur'an say that the word "*Kul*" refers to this orbital movements of all the planets.

Miracle No. 47

Movement of Planets in a Swimming Mode

In the preceding verses, the Arabic word referring to the orbital movement of the sun and moon is *Sabaha*. This, in Arabic language, refers to a movement that comes by itself. Most English translators of the Qur'an have translated *Sabaha* to swimming. This concept of the movement of the sun and moon and other planets is in perfect harmony with the recent knowledge of astronomy. It is inconceivable that a Bedouin Arab, living centuries back, in the most primitive part of the world, could have used such a specific word, i.e., *Sabaha*, for describing the movements of planets without the divine guidance of the Creature of the universe.

Miracle No. 48

Sun and Moon for other Planets

*He (Allah) is who created the night and the day and the
sun and moon, and all (celestial bodies) swim along,
each in its assigned orbit.* Anbiya 21:33

Do not prostrate to the sun and moon, but prostrate to Allah, who created them. Fussilat 41:37

See you not how Allah created the seven heavens, one above another; and made the moon a light in their midst, and made the sun as a (glorious) lamp. Nooh 71:15-16

English grammar uses two forms of pronouns and verbs; one denoting the singular and the other the plural form. Arabic grammar, on the other hand, uses a third form of pronoun and verb which refers only to the dual. This dual form is very distinct from the plural form, which is always used to denote a number more than two. It should be pointed out that the pronouns and the verbs used for the sun and moon in the above verses are not in dual form but in the plural form. The Qur'an thus indicates that the number of the suns and moons in the universe is not two but many more. Recent advancements in astronomy have shown that there are many planets which have more than one moon. There is also evidence that there are other planetary systems, and that these systems have their own suns and moons. It is yet another miracle of the Qur'an that for describing the movement of sun and moon, it did not use the dual form of pronouns and verbs, but used their plural forms, testifying to the recent discoveries of nature.

Miracle No. 49

Revolution of the Planet of Earth

You see the mountains and think them firmly fixed, but they drift away as the clouds do, such is the work of Allah, who perfected all things. Namal 27:8

This verse of the Qur'an reveals, by way of mentioning the drifting of the mountains and clouds, that the earth itself moves. It is now established that the earth revolves around its own axis, and also around the sun and completes one revolution around the sun in 365 days.

Miracle No. 50

Daily Rotation of the Planet of Earth

He draws the night as a veil over the day, each seeking the other in hurried succession. A'raf 7:54

It is He (Allah), whodraws the night as a veil over the day, Behold! verily in these things there are signs for those who ponder. Ra'd 13:3

Ra'd 13:3

And a sign for them is the night, we withdraw therefrom the day, and behold they are plunged in darkness.

Yaseen 36:37

It is not permitted to the sun to catch up the moon, nor can the night outstrip the day, each swims along in (its own) orbit. Yaseen 36:40

Yaseen 36:40

The astronomers have now learned that the earth is subjected to two different kinds of movements: One is its annual revolution, which causes changes in weather. The other is its diurnal rotation, which brings changes of day and night. The Qur'an makes distinct and separate references to these movements. The verse 27:88 refers to the annual rotation of the earth, and the verses 7:54, 13:3 and 36:37 and 40 refer to the diurnal rotation of earth. At the time the Qur'an was revealed, it was believed that the sun moves, while the earth stands still. Copernicus, in the sixteenth century, was the first to show that the earth also moves. In such facts, as stated by the Qur'an, there are signs for those who ponder. So, with this message, one should ponder and determine whether the Qur'an was compiled by Muhammad *Sallallahu Alaihi Wasallam* or revealed to him by Allah.

Miracle No. 51

Presence of Opposite Radicals

Glory be to Allah, who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge.

Yaseen 36:36

Needless to say, the earth produces various minerals. Recent advancements in science have established that all minerals are composed of either a positively or negatively charged subatomic particles. The Qur'an revealed this fact by stating that all things produced by the earth are created in pairs. In addition to

minerals, even water that the earth produces is composed of opposite radicals. Water consists of two opposite charged radicals, i.e., a positively charged radical of hydrogen and a negatively charged radical of oxygen. The Qur'an, in the above verse, also refers to the things that were unknown to mankind at the time of its revelation and states that they also exist in pairs. This reference to unknown things also existing in pairs may be explained by the discovery of bacteria. They were unknown to mankind at the time this verse was revealed. It is amazing to note that all bacteria are classified into only two broad classes known as gram positive or gram negative. One can then easily conclude that the mystery of pairing, males and females, or opposite electrical charges runs through all creations, including the things that were unknown to mankind at the time of the revelation of the Qur'an. This is exactly what the Qur'an states. Let us once more ask ourselves: Could a man like Muhammad *Sallallahu Alaihi Wasallam* who could not even sign his name be the author of the Qur'an, or is it a book revealed to him by Allah, the All-Knowing and All-Wise?

Miracle No. 52

Presence of Sub-atomic Particles

The unbelievers say: Never to us will come the Hour (the day of judgment): Say ; Nay! By my Lord! it will surely come upon you by Him, Who knows the unseen, not on atom's weight, or less than or greater (than atom), escapes Him in the heavens and or in the earth, but it is in a clear record.

Saba 34:3

The Arabic word used in this verse is *Zarrah*. Abdullah Yousuf Ali, Mohsin Khan, and Marmađuke Pickthal have translated *Zarrah* as an atom. At the time, this verse was revealed, a *Zarrah* was the smallest known particle to mankind. The Qur'an in this verse states the presence of particles smaller than *Zarrah* or atom. Recent discoveries in physics have shown that an atom can be broken into smaller units. The Qur'an acknowledged this fact more than 1,400 years before the physicists could discover it.

Miracle No. 53

Conquest of the Space

O assembly of jinn and men! If it be that you can pass beyond the zones of the heavens and the earth, then pass (them); you will never be able to pass them, except with some authority (from Allah).

Rahman 55:33

The verbal translation of this verse needs some explanation. The word "if" in English denotes a condition that is either possible or impossible. The Arabic language, however, uses more than one word for "if". When the word used is *Lau*, it denotes a condition that is impossible. When the word used is *in*, it denotes a condition that is possible. The Qur'an in this verse used the word *in* and not *Lau*. The Qur'an therefore suggests that there exists a possibility that man would one day penetrate the Zones of the heavens and the earth. It should also be noted that the following verse also mentions the penetration of space, but uses the word *Lau*.

Even if We opened unto them a gate to Heaven and they were to continue ascending therein, they would say: Our eyes have been intoxicated, Nay, we have been bewitched by sorcery.

Hijr 15:14-15

The verse refers to the unbelievers in Makkah and states that even if they could penetrate the heavens, they would not believe in the message of Muhammad *Sallallahu Alaihi Wasallam*. The word used in this verse is *Lau*, which speaks of the possibility that would not take place. History has shown that the unbelievers of Makkah witnessed numerous miracles of Muhammad *Sallallahu Alaihi Wasallam*, but did not believe in the message that he brought for them.

There is a further point to be noted about the earlier quoted verse. It uses the Arabic word *Tanfidu*, the root of which is *Nafada*. This is followed by the Arabic word *Min*. According to the Arabic dictionary, the phrase means, "to pass right through and come out on the other side of a body." It therefore suggests a deep penetration and emergence at the other end of a body. This ex-

actly is what mankind has now achieved in the conquest of space. An object leaves the gravity of the earth and merges out of it in the space. Thus, the Qur'an used the most appropriate words to describe the phenomenon of the conquest of space. Here again, such a specific scientific description can not be attributed to the mere imagination of an unlettered man who lived more than fourteen centuries ago.

Miracle No. 54

Expansion of the Universe

With power did We construct the heaven, verily. We are (continuously) expanding it. Zariat 51:47

It was only after the development of the radio telescope in 1937 that the necessary details of the expansion of the universe were observed and established. Out of these observations astronomers have now presented the so called "Hubbell Constant" theory, which gives the quantity currently used to gauge the rate at which the universe is expanding. The issue now is not whether the universe is expanding or not, it is rather the rate at which the universe is expanding. The fact that when the Qur'an was revealed mankind did not have even the faintest idea about these things, is yet another miracle of the Qur'an.

The preceding pages give numerous observations of natural phenomena. When the Qur'an was revealed, these observations were considered mysteries. Fourteen centuries of advancement in science and technology has now proved these observations to be facts and not mysteries. It is very important to recall that these observations were given to mankind by an unlettered man, Muhammad *Sallallahu Alaihi Wasallam*, who could not read and write. The atheists say that Muhammad *Sallallahu Alaihi Wasallam* wrote these observations in the Qur'an using his wild imagination. Jews and Christians, on the other hand allege that Muhammad *Sallallahu Alaihi Wasallam* copied these things from the Old and New Testament. The fact, however, is that these observations do not belong even to the period when the Qur'an was revealed. Moreover, these observations are not present in either the Old or New Testament.

One should therefore question the source of this knowledge to Muhammad *Sallallahu Alaihi Wasallam*. Did he conceive all of these observations using his wild imagination, or were they revealed to him by the All-Knowing and All-Wise Allah? The most rational answer is that Allah revealed these facts to Prophet Muhammad *Sallallahu Alaihi Wasallam*.

Now have come to you from your Lord, proofs (in the Qur'an, to open your eyes), If any will see (the truth), it will be for (the good of) his own soul, If any will be blind, it will be of his own (harm). Say (O Muhammad) I am not (here) to watch over your actions (whether you accept or reject this proof).

An'am 6:104



Chapter 6

Discoveries In Animal and Plant Kingdoms

The Qur'an describes numerous facts relating to the animal and plant kingdom that were unknown to mankind at the time the Qur'an was revealed. Recent advancements in science and technology have confirmed these statements of the Qur'an. The Qur'an states.

(O Muhammad) You were not (able) to recite a book before this (Qur'an was revealed to you), nor were you (able) to write (this Book) with your right hand. In that case, indeed, the followers of falsehood might have doubted (about the Qur'an).

Ankabut 29:48

No one ever doubted this statement of the Qur'an about Prophet Muhammad *Sallallahu Alaihi Wasallam*. Amazingly both the Muslims and non-Muslim historians acknowledge that Muhammad *Sallallahu Alaihi Wasallam* could not read or write. One should then reason out the source of this immense and mysterious knowledge of Muhammad *Sallallahu Alaihi Wasallam*. Had he acquired his knowledge by his personal intelligence and imagination, some of the statements of the Qur'an would have contradicted the discoveries of nature. The fact, however, is that not a single statement in the Qur'an has yet been found to be contrary to any of the discoveries of science. All scientific discoveries in various disciplines, including the most recent discoveries in the animal and plant kingdom parallel the truth contain within the statements of the Qur'an.

Even the most minute details of the animal and plant kingdom, for example bacteria, are present in the verses of the Qur'an. The human mind, at the time when the Qur'an was revealed, could not even imagine such microscopic details of life. Recent advancements in science and technology has enabled mankind not only to understand but to appreciate the various facts of life ad-

dressed in the Qur'an. It is therefore all the more logical to conclude that the Qur'an is a Divine revelation from Allah the All-Wise and All-Knowing. Furthermore, Allah put such eternal truths in His Book so that people of wisdom could ponder over them and accept the Qur'an as a Divine Message from their Lord. Following are a few of the most evident miracles of the Qur'an regarding discoveries in the animal and plant kingdoms.

Miracle No. 55

Origin of Life in Water

Do not the unbelievers see that.... We made from water every living thing, will they not then believe?

Anbiya 21:30

And Allah created every animal from water, of them there are some that creep on their bellies, some that walk on two legs, and some that walk on four legs; Allah creates what He wills, for verily Allah has power over all things; We have indeed sent down (in this Qur'an) signs (proofs) that make things clear. Noor 24:45-46

It is He (Allah) Who created man from water. He then has established a relationship of lineage and marriage; for your Lord has power (over all things). Furqan 25:54

The origin of life from water is now such a basic fact that it is accepted without hesitation. This unfortunately could blur our appreciation for these verses. The Arabian Peninsula, where Muhammad *Sallallahu Alaihi Wasallam* was born, is a total desert, it does not have a single lake or river. These verses describe a phenomenon that is nonexistent in the Arabian Peninsula now or at the time of Prophet Muhammad *Sallallahu Alaihi Wasallam*, yet it conforms with our current knowledge of science.

Miracle No. 56

Existence of Microscopic Life

And cattle He created for you, from them you derive warmth, and numerous benefits, land of their (meat)

you eat... And (He has created) horses, mules and donkeys, for you to ride and (also) as an adornment, and He created (other) things of which you have no knowledge.

Nahl 16:5-8

Glory be to Allah, who created in pairs all things that the earth produces, as well as, their own kind, and (other) things of which they have no knowledge. Yeseen 36:36

Both of these verses clearly mention the existence of life forms unknown to mankind when the Qur'an was revealed. The invention of microscope has now enabled the human eye to see the mysteries of the newly discovered forms of life such as bacteria and viruses. The Qur'an declared their existence long before mankind could discover them.

Miracle No. 57

Existence of Animal Communities.

There is not an animal (that lives) on earth, nor a being that flies on its wings, but (forms) communities like you, nothing have We omitted from the Book, then unto their Lord they (all) shall be gathered in the end. An'am 6:38

We shall recall that the Arabian Peninsula, being a desert, does not have a rich animal or bird life. Needless to say Muhammad *Sallallahu Alaihi Wasallam* had very little opportunity to observe the life styles of different animals and birds. The Qur'an yet describes a phenomenon that has been recently established by a study of animal and bird ecology, that is, all animals and birds form and live in distinct communities. Again, we should reason out the origin of such knowledge, revealed in the Qur'an fourteen centuries ago. It is inconceivable that a man could imagine a thing that he has not observed in his life, and yet his imagination be completely correct. It thus follows that Allah alone is the source of this knowledge to Muhammad *Sallallahu Alaihi Wasallam* and that the Qur'an is Allah's divine message to mankind.

Miracle No. 58**Existence of Opposite Pairs in all Creations**

Glory be to Allah, Who created in pairs all things that the earth produces, as well as, their own kind, and (other) things of which they have no knowledge. Yaseen 36:36

The Qur'an in this verse states the presence of opposite pairs in all forms of life, including the forms which were unknown to mankind at the time of Qur'an's revelation. Recent advancements in science have shown that not only all animals, and plants but bacteria also have an opposite pair or strain. This verse, which clearly states a fact that was unknown to previous generations, and has been recently discovered, could have come only from the All-Knowing Allah.

Miracle No. 59**Reproduction by Fertilization**

And that He (Allah) created the two spouses, the male and female; from a drop (of semen) when it is poured forth. Najm 53:45-46

The act of fertilization among all animals is now an established fact of the science. At the time, when the Qur'an was revealed, the mankind did not have the slightest knowledge of the process of fertilization among animals. Allah the the All-wise and All-Knowing revealed this information to Muhammad *Sallallahu Alaihi Wasallam* far before the mankind could discover it.

Miracle No. 60.**The Source of Milk**

Verily in cattle, there is lesson for you; We give you to drink of what is inside their bellies coming from a conjunction between the contents of the intestine and blood, a milk, pure and pleasant for those who drink it.

Nahl 16:66 (Translation by Maurice Bucaille)

The Qur'an here describes the biological process in the mammals which brings together the contents of the intestine and the

blood at the level of the intestinal wall, which produces milk. This is in perfect harmony with recent discoveries made in the physiology of the digestive system of mammals. Such minute and specific knowledge was totally unknown to mankind at the time when the Qur'an was revealed to Muhammad *Sallallahu Alaihi Wasallam*.

Miracle No. 61 The Source of Honey

And your Lord inspired the bee, saying: Take your habitations in hills, on trees, and in (men's) habitations. Then eat of all fruits, and follow the way of your Lord made easy (for you); There comes forth from their bellies, a drink of varying colours wherein is healing for men; Verily, in this is indeed a sign for the people who think.

Nahl 16:68-69

It should be pointed out that the Arabic language uses two forms of verbs, one for the male and the other for the female gender. The Qur'an, in this verse, uses the female form of the verb. The Qur'an thus clearly states that the female bee is entrusted with the task of collecting the food and making the honey. It should also be added that the difference between the male and female bee is so minute that only an expert can discern it. Needless to say Muhammad *Sallallahu Alaihi Wasallam* was not an expert entomologist and could not discern between the male and female bee. The popular belief about bees for centuries was that the bees that one typically sees are male bees and that they go home to answer to a king bee. Recent advancements in entomology have shown that female bees fly around and go home to answer to a queen bee. This information, however, was already present in the Qur'an for more than fourteen centuries.

Miracle No. 62 Existence of Gender in all Plants

And it is He (Allah) Who spread out the earth, and thereon mountains standing firm, and (flowing) rivers,

and fruits of every kind He made in pairs, two and two. He draws the night as a veil over the day; Behold! verily, in these things there are signs for those who consider.

Ra'd 13:3

Who made for you earth like a carpet spread out, and has opened roads therein, and has sent down water from the sky? With it have We produced diverse pairs of plants, each separate from the other.

Taha 20:53

O mankind! if you have doubt about resurrection, (then consider).... earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth in pairs. Hajj. 22:5

He created the heavens without any pillars that you can see... We sent down rain from the sky, and produced on the earth every kind of noble species in pairs.

Lüqman 31:10

Glory be to Allah, Who created in pairs all things that the earth produces.

Yaseen 36:36

These verses, which were revealed more than fourteen centuries ago, explicitly declare the presence of sexes in the plants. Botanists discovered this fact only 100 years ago. Muhammad *Sallallahu Alaihi Wasallam* was not an expert botanist. It is obvious that Allah revealed this information to Muhammad *Sallallahu Alaihi Wasallam*, so that people endowed with intelligence and wisdom could ponder over these signs and accept the Qur'an as the divine guidance for mankind.

Miracle No. 63

Process of Fertilization by Wind

It is We Who send the fertilizing winds, then We send down water from the sky, and then We give it to you to drink, your are not the one who hold the store of this wealth.

Hijr 15:22

Wind is one of the most effective means of spreading pollens, thereby causing fertilization in plants. This, again is one of the recent discoveries in botany. Allah, however, revealed this information in His Book long before the modern-day botanists could discover it.

The preceding pages presented the verses of the Qur'an that deal with the mysteries of the animal and plant kingdom. These verses discussed such specific topics as: the origin of all forms of life from water, the existence of microscopic forms of life, the existence of animal communities, the existence of opposite pairs in all forms of life, the reproduction among animals by fertilization, the source of milk, the source of honey, the existence of genders in all plants, and the fertilization in plants by wind. The human mind for centuries could not fully comprehend these verses, and simply accepted them as the mysteries of the Qur'an. Recent advancements in science and technology have enabled mankind to explain these verses as the manifestation of Allah's absolute knowledge and wisdom. The fact that these verses were present in the Qur'an long before mankind possessed the scientific basis to comprehend and explain them, further confirms the miraculous nature of the Qur'an. It is obvious that Muhammad *Sallallahu Alaihi Wasallam*, who neither had the knowledge nor the means to discover this knowledge could have put these verses in the Qur'an. Allah, the Almighty, the All-Knowing and the All-Wise put such verses in the Qur'an so that men of knowledge and understanding may accept His Book as the Divine Message, and follow its commandments.

*And say: (O Muhammad! to polytheists and pagans etc.)
All the Praise and thanks be to Allah, He (Allah) will
soon show you His sign (in yourselves and in the uni-
verse), and you shall recognize them; (and behold!) Your
Lord is not unaware of the things that you do.*

Namal 27:93

*Had We (Allah) sent down this Qur'an on a mountain,
you would surely have seen it humbling itself and ren-
dering asunder by the fear of Allah; Such are the para-
bles which We forward to mankind that they may re-
flect.*

Hashr 59:21.



Discoveries In Human Beings

Being the divine revelation from 'Allah, the Qur'an contains the most perfect, the most comprehensive, and an infinite knowledge for the mankind. It excels and surpasses all levels of human knowledge irrespective of time and space. Each generation of mankind has discovered new facts in nature realizing only later that they were already present in the Qur'an. Let us remember that the Qur'an is neither a book of science nor a book of mystery. Its basic purpose is not to solve the mysteries of nature but to serve as a source of guidance, testing and salvation of mankind.

Recent advancements in various fields of human bio-sciences *e.g. physiology, anatomy and embryology etc.*, have revealed numerous facts regarding the human body. None of these discoveries of science contradicts a single verse of the Qur'an. Miraculously, all of these discoveries are in perfect harmony with text of the Qur'an. Moreover, the terms used by the Qur'an to describe these phenomena are more specific and accurate than the terms used by the scientists. It should also be noted that the scientists often use different terms to describe the same phenomenon. Thus, these terms keep on changing with the advancement of human knowledge. It is yet another miracle of the Qur'an that the terms used by the Qur'an are universal, and contain the most accurate and comprehensive description of all human phenomena. A classic example showing this fact is the textbook of human embryology by Professor Keith Moore, of the University of Toronto, Canada. In his later edition, he changed the scientific terms of his text in accordance with the terms of the Qur'an.

Needless to say, the earlier generations of Muslims accepted these Qur'anic terms and verses as the mysteries of the Qur'an. As scientific knowledge grew, each successive generation of Muslims was able to explain a few of these terms and verses;

thus changing the mysteries of the Qur'an into the facts of knowledge. This has been a living miracle of the Qur'an for the past fourteen centuries. The following few verses testify to the miracles of the Qur'an in relation to the human body.

Miracle No. 64

Respiration at Higher Altitudes

Those whom Allah wills to guide, He opens their breasts to Islam; Those whom He wills to leave straying, He makes their breasts closed and constricted as if they have to climb up (to high altitudes) in the skies. An'am 6:125

We are now able to explain this verse on the basis of our knowledge of air pressure. It is now common knowledge that air pressure at higher altitudes is lower than that at sea level. Earth is surrounded by a blanket of air. Human lungs operate via a pressure gradient, *i.e.*, a difference between the pressure outside of lungs and the pressure inside of lungs. When this gradient decreases, as it does at higher altitudes, it becomes more difficult to breath. This leads to the feeling of the constriction of the heart as stated in this verse of the Qur'an. Because there are no high mountains in the Arabian Peninsula, it is obvious that Prophet Muhammad *Sallallahu Alaihi Wasallam* never experienced this problem in breathing. Yet the Qur'an describes this phenomenon, though observed neither by Muhammad *Sallallahu Alaihi Wasallam* nor by any other person who lived around him.

Miracle No. 65

Specificity of Fingerprints

Does man think that We (Allah) cannot assemble his bones? Nay, We are able to put together in perfect order (even) the very lips of his fingers. Qiyamah 75:3-4

It is now an established fact that each human being has his own unique fingerprint. It is for this reason that countries like Russia maintain the finger print records of all of its citizens. The differences between finger prints of individuals are so specific and subtle that only experts with sophisticated instruments can

identify them. It is another miracle of the Qur'an that it stated this fact long before the human mind could even conceive it.

Miracle No. 66

Presence of Sensory Nerves in the Skin

Those who reject Our signs, We (Allah) shall soon cast them into the fire; As often as their skins are roasted through, We shall change them for fresh skin, that they may taste the penalty (of fire); For Allah is Exalted in Power, Wise.

Nisa 4:56

This verse states that Allah will replace the skin of the inmates of Hell so that they may taste the penalty of Fire again and again. In other words, this verse explains that the feeling or sensation of pain is localized to the skin. Human anatomist have now shown that sensory receptors of pain are located in the skin. Consequently, partial skin burns are very painful as the receptors in deep skin are still intact. On the other hand, complete skin burns are painless as this destroys the receptors nerves as well. It is an evident miracle of the Qur'an that it describes such minute details of anatomy of skin, when it states : *As often as their skins are roasted through, We shall change them for fresh skin, that they may taste the penalty.*

Miracle No. 67

Sensory Nerves and the Intestine,

A parable of the Garden which the righteous are promised: In it are rivers of water incorruptible, rivers of milk of which the taste never changes, rivers of wine, a joy to those who drink; and rivers of honey pure and clear; In it there are for them all kinds of fruits, and grace from their Lord; (can those in such bliss) be compared to such as shall dwell for ever in the fire (of Hell), and be given to drink boiling water, that will cut up their intestine (to pieces).

Muhammad 47:15

Professor Keith Moore in his textbook "The Developing Human" explains this verse as follows: "The punishment of cut-

ting the intestine is also consistent with our knowledge of the sensation present in the intestine. Thermal receptors are not present in the intestine. Thus, it is not boiling water alone that is mentioned in this verse. It is also known that if the intestine is perforated, the contents leak into the highly sensitive peritoneal cavity. The somatic receptors in the peritoneal cavity are then stimulated. This leads to sensation of the severest pain in the human body. Needless to say Prophet Muhammad *Sallallahu Alaihi Wasallum* could have not possibly possessed or obtained such specific knowledge of the human body, given the time and place of his existence.

Miracle No. 68 Menstrual Cycle

Allah knows what any female bears: He knows well to what extent the wombs may decrease and to what extent they may increase: To Him every thing is well measured and balanced.

Ra'd 13:8

The phenomenon of menstruation, for a common person, is just the passage of blood and tissue in a woman once every month. Only an anatomist or a gynecologist can tell what is happening in the uterine cavity of a woman. They have now discovered that the endometrial layer of the uterus undergoes monthly cyclic changes, which are responsible for the menstrual cycle. At the beginning of the cycle it is 0.5 mm. thick. Under the effect of hormones secreted by the ovaries, the endometrium grows and reaches a thickness of 5-6 mm. When it reaches its pinnacle, and the fertilization does not take place, the whole endometrium is shed out leaving the basal layer. This process of increase and decrease in the endometrial thickness is accompanied by bleeding, resulting in the menstrual flow. This is exactly what the Qur'an states in this verse *i.e.*, the decrease and the increase of the wombs. Who besides Allah could have put such miraculous information in the Qur'an?

Miracle No. 69

Site of Formation of Human Gonads

Let man then observe out of what he has been created; he has been created out of gushing water (ejaculated fluid) which comes out from the vertebral columns and the ribs: He (Allah) can get him back to life on the Day when all secrets will be laid bare. Tariq 86:5-9

Tariq 86:5-9

The early commentators of the Qur'an could not fully appreciate the contents of these verses. Now it is well-known that gonads appear in the region where the loins develop at maturity. The genital ridges make their first appearance in a four week embryo on each side of the middle line between Mesonephros and the dorsal mesentery. The gonads, once formed become differentiated into male or female by the seventh or eighth week. The gonads then start a process of descent; the female gonads or ovaries, stop in the pelvis, while the male gonads or testes, continue their descent before birth to reach the scrotum outside the body, through the inguinal canal. However, the urine supply, the blood supply, and the lymphatic drainage remains, even in the adult, connected to the same area cited in the Qur'an, *i.e.*, between the vertebral column and the ribs. Furthermore, the testicular arteries come from the abdominal aorta at the level of the second lumbar vertebra. The right testicular vein drains into the inferior vena cava, while the left drains into the left renal artery which represents the same level as cited by the Qur'an. The embryologists have only recently discovered these minute details that were already present in the Qur'an for centuries.

Miracle No. 70 Determination of Sex by the Male

He (Allah) creates the pairs, male and female from a drop of semen when it is emitted. .Najm 53:45-46

And He (Allah) out of semen made both sexes, the male and female. Is He (Allah) not then able to bring the dead back to life. Qayamat 75:38-40

These verses very clearly state that the sex of the newborn is determined by the male. It is common knowledge that semen is the fluid ejaculated from the males during the sexual act, and that females do not have such ejaculated semen. The male sperm carries either an X or Y chromosomes; whereas the female ovum carries two identical XX chromosomes. If the male sperm carrying the X chromosome, combines with the female X chromosome, it leads to the formation of a set of XX chromosome, resulting in the formation of a female. If, on the other hand, the male sperm carrying the Y chromosome combines with the female X chromosome, it leads to the formation of a set of XY chromosome, resulting in the formation of a male. Hence, the sex of the newborn is always determined by the male sperm. The Qur'an stated this fact by using the words "ejaculation", a phenomenon associated with only males.

Miracle No. 71 Mystery of the Ear

*Say, "Who provides you from the sky and from the earth?
Or who is it that has power over hearing and sight?"*

Yunus 10:31

*And pursue not that of which you have no knowledge;
for every act of hearing, or seeing or heart will be inquired into.*

Bani Israel 17:36

Verily it is He (Allah) who has created man from a drop of mingled fluid in order to try him; so He (Allah) gave him (the gift of) hearing and sight.

Insan 76:2

It should be noted that in these verses and wherever the faculties of hearing, sight, and understanding are mentioned in the Qur'an, the faculty of hearing is always mentioned before other faculties. It is a well-known fact that human learning is largely dependent on the faculty of hearing more than anything else. A child born blind may be seriously handicapped, but may learn the things with little difficulty. On the other hand, a child born deaf has a very hard time learning anything. The Qur'an thus

emphasizes the importance of the faculty of hearing over any other faculty.

It should also be noted that the Qur'an always uses a singular form of the word *Sama* for the faculty of hearing, while it uses a plural form for the word *Basara* for the faculty of sight. Recent studies have shown that visual center in the brain known as the occipital lobe is in duplicate, while the hearing center is regarded as a single unit. Such specific use of words is yet another miracle of the Qur'an.

Furthermore, it should also be pointed out that ears in the fetus are developed as early as the twenty second day of pregnancy and are fully functioning as early as the fourth month of pregnancy. The fetus can then hear the voices of the rumbling of mother's stomach, and the sound she makes while eating and drinking. Moreover, the fetus can also hear the external sounds of his mother's environment. Thus the faculty of hearing is developed and functioning in a newborn much before the other faculties of life. This could explain the reason the Qur'an mentions the faculty of hearing before any other faculty of life. The Sunnah also teaches us that as soon as the child is born, we should proclaim *Adhan* in the ears of the new born.

Miracle No. 72

Sequence of Development of Human Organs

(O Muhammad!) Ask them: Have you ever considered this: If Allah were to take away your hearing and your sight and set a seal on your hearts, is there a god other than Allah who could restore them to you? See! how variously We explain the signs; Yet they turn away.

An'am 6:46

And Allah has brought you forth from your mothers' wombs knowing nothing, but He has endowed you with (faculties of) hearing, sight, and mind so that you may be grateful to Allah.

Nahl 16:78

It is He who created for you (faculties of) hearing and sight, feeling and understanding (yet) little thanks you give (to Allah). Mominoon 23:78

These verses describe three important faculties that Allah has given to mankind. It should be noted that the Qur'an always describes these faculties in a certain sequence. First it describes the faculty of hearing, then the faculty of sight and then faculty of feeling and understanding. To a casual reader this may not have a significance. An embryologist Dr. Keith Moore noted this sequence. In an article in the *Journal of Islamic Medical Association* he pointed out that during the embryonic development, the primordia of internal ears appears first, then the primordia of eyes, and then the primordia of brain, the center of feeling and understanding. Praise and thanks be to Allah who gave us a Book with such everlasting wisdom and wonder.

The miracles mentioned in this chapter are an addition to the testimonies presented in the earlier chapter that the Qur'an is a Divine Book revealed by Allah, the All-Knowing creator and sustainer of the universe and the mankind. Neither Prophet Muhammad *Sallallahu Alaihi Wasallam* nor the generation that lived at that time had the knowledge or the capability of obtaining the knowledge described in the Qur'an concerning human biology. In fact the scientific knowledge contained in the Qur'an concerning human biology has been discovered by mankind only recently. Thus it is a living miracle of Prophet Muhammad *Sallallahu Alaihi Wasallam* that Allah through him gave to mankind a book, the Qur'an, which has such meticulous human facts as: Difficulty in respiration at higher altitudes, specificity of fingerprints, location of sensory nerves in the skin, absence of sensory nerves in the intestine, formation of human gonads, sex determination by males, and the significance of the faculty of hearing. The men of understanding and knowledge should therefore acknowledge and accept the Qur'an as the Book of guidance from the All-Mighty Allah and submit to its commandments.

Among His Signs is this: That He created your from dust and then behold! You humans are scattered (far

and wide). And among His Signs is this: that He created for you mates from among yourselves, that you may find rest in them, and He has put love and mercy between you. Verily in that are Signs for those who reflect. And among His Signs is the creation of the heavens and the earth, and the variations in your language and yours colours, verily in that are Signs for those who have knowledge. And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounties (for livelihood). Verily, Herein are Signs for those who heed. And among His Signs is this: He shows you the lighting by way both of fear and of hope, and He sends down rain from the sky and thereby gives life to the earth after it is dead. Verily in that are Signs for those who understand.

Rum 30:20-24



Discoveries In Human Embryology

Human embryology is a fairly recent science. It emerged as an independent and specific field of bio-science with the invention of the electron microscope in 1940. The study of the development of various stages of human development was not possible before this invention. This was mainly due to the small size of the embryo. The Qur'an which was revealed more than 1,000 years before the discovery of the microscope, and more than 1,400 years before the discovery of the electron microscope gives the first available description of the stages of human embryo. It provides the most accurate and precise description of the events in the development of human embryo from the stage of conception until the full term of pregnancy and delivery. Furthermore, the Qur'an uses specific terms to describe the various stages of embryonic development. Recent advancements in embryology have shown that Qur'anic terms are the most accurate and comprehensive descriptions of the growth process, and that they also provide the developmental details associated with each stage of embryonic development. As stated earlier, the renowned embryologist, Professor Keith Moore of the University of Toronto, Canada, in the second edition of his book on human embryology, changed the terms of his book in accordance with the terms used by the Qur'an. He also suggested that a new descriptive system be developed based on the sequence of developmental stages and the terms used by this glorious Book.

It should further be noted that the Qur'an not only describes the correct sequence and order in which the embryonic development takes place, it also mentions the timing of the various stages of embryo development. The Qur'an uses two specific terms: "Fa", which denotes an immediate change, and "Thumma", which denotes a delayed change. The Qur'an thus refers to the fact that embryonic development involves changes that are of two differ-

ent kinds. A few of these changes are immediate and the others are delayed. This is a phenomenon which modern embryologists have established by using the electron microscope just a few years ago. It is obvious that Muhammad *Sallallahu Alaihi Wasallam* did not have any means to acquire even the slightest knowledge of changes in human embryo. From a different perspective, how many people even today have this knowledge? Clearly, this knowledge came to Muhammad *Sallallahu Alaihi Wasallam* only through Allah, the All-Wise and All-Knowing.

Miracle No. 73

Origin of Man

Was he (man) not a mere sperm drop which is emitted (in the mother's womb)? Qiyamah 75:37

Scientists for centuries believed that menstrual blood was the source of human life. This concept prevailed among many scientists even after the discovery of the microscope. They believed that menstrual blood contained the fully formed human embryo and that the male fluid had no effect on the creation of a child, except that it helped to coagulate the menstrual blood. The Qur'an, in this verse, contradicts this belief of the earlier scientists, and it also provides the correct information regarding the origin of man from a sperm drop.

Miracle No. 74

Role of Male and Female in Pregnancy

O mankind! We (Allah) created you from a single (pair) of a male and female. Hujurat 49:13

And He (Allah) created the two sexes, the male and female from a mixed fluid, as it is emitted. Najm 53:45-46

A group of early scientists believed that the male secretion and not the menstrual blood contributed to the formation of a new child. They held that a fully formed human being was present in the male secretion, and that human development was not more than an increase in the size of a single basic form, which en-

larged during the various stages of pregnancy. Others, as noted previously, believed that the female alone contributed to the formation of a new child, and that the male secretion played no part in its development. Leuwenhock in 1673 CE invented the simplest microscope. Spallanzani in 1775 CE studied the structure and role of male and showed that sperm from the man and ovum from the woman equally contributed to the formation of a new individual. Astonishingly enough the Qur'an mentioned this fact centuries ago.

Miracle No. 75

Stages in Human Embryo

It is He (Allah) Who created you in divine stages.

Nahl 16:1

He (Allah) makes you in the womb of your mother in stages one after another in three veils of darkness.

Zumur 39:6

Once it was known that a human being develops from fertilization of male sperm and female ovum, the question arose regarding the growth of a single zygote cell into a multi-cellular, multi-organ, and multi-system human being. Though the earlier scientists differed concerning the origin of the new individual, they held the common belief that a fully formed human being was present in either the male secretion or the female ovum. Additionally, they also held the common belief that the growth of human embryo was just a non discrete process of increase in the size of a basic form. This concept prevailed among many scientists even after the invention of microscope in 1673 CE. The Qur'an, on the contrary, categorically rejects this concept and states that the human embryo grows in successive stages, a fact now fully established by embryologists. It should be noted that the idea of embryonic development in successive stages was first suggested by Wolf in 1759 CE. The specific stages of human embryo development, however, were not proposed until 1940 CE. This is only recently that the embryologists have established the various stages of embryonic development. It is an evident mira-

cle that this information was present in the Qur'an centuries before the embryologist could even conceive it.

Miracle No. 76

Covering of Embryo by three Veils

He (Allah) creates you in the wombs of your mothers, in stages one after the other, in three veils of darkness; Such is Allah, your Lord and Cherisher. Zumur 39:6

The three veils of darkness were explained by the early commentaries of the Qur'an to be the abdominal wall, the wall of uterus, and the membrane surrounding the embryo. Recent advancements in embryology have shown that each of these three layers in turn consists of three separate layers. The abdominal wall is made of three layers: the external oblique sheet of muscles, the internal oblique sheet of muscles, and the transverse muscles. Similarly, the uterine wall is made of three layers: the epimetrium, the myometrium and the endometrium. The myometrium in turn is also made of three layers of muscles: a longitudinal layer, followed by an interwoven layer of eight muscles, which is then followed by a circular layer of muscles. Furthermore, the sac which surrounds the embryo is also made of three layers or membranes: the amnion, the chorion and the decidion.

A few books of embryology describe that the embryo is surrounded by four membranes. They consider the yolk cell membrane as the fourth layer of the embryo. The yolk cell membrane, however, has no nutritional function and eventually dissolves, leaving three membranes around the embryo. Who besides Allah, the Creator and the Sustainer of life, could have the knowledge of such intricate details of the membranes around the human embryo?

Miracle No. 77

Three Main Stages of Embryonic Growth

We (Allah) created man from an extract of clay, We later (thumma) placed him as a "Nutfah" (mixed drop) in a

place of settlement, firmly fixed, later (thumma) We "Khalaqna" (made) the "Nutfah" into an "Alaqa" (leech-like structure), and then (fa) We changed the "Alaqa" into a "Mudghah" (Chewed-like substance), then (fa) We made out of the "Mudghah", "Izam" (Skel-eton, bones), then (fa) We clothed the "Izam" with "Lahm" (muscles, flesh), later (thumma) We "Ansha'ana" (caused him to grow) and come into as another creation. So blessed be Allah, the best to create.

Mominoon 23:12-14

It should be noted that the Qur'an in this verse uses two different conjunctions *viz; fa* and *thumma*. Both have been translated to a single English word "then." As explained earlier the word *fa* in the Arabic language refers to an immediate action, whereas, the word *thumma* refers to a delayed action. The Qur'an in this verse uses the conjunction *thumma* three times, denoting that there are three distinct stages of human development in the embryo. Embryologists discovered this fact just a few years ago by using the electron microscope. Who besides Allah could have revealed such minute and specific information to Muhammad *Sallallahu Alaihi Wasallam* more than fourteen centuries ago?

The Qur'an uses three specific terms to denote these stages of development. These are as follows:

1. *Nutfah*: This refers to the first phase of embryonic development and covers the period from the mixing of male and female secretions to the implantation of the zygote into the uterus. During this phase the unicellular zygote continues to divide and assumes a more complex shape.
2. *Khalaqna or Takhliq* : This is the second phase of embryonic development, or period of organogenesis. It begins with the third week and ends with the eighth week of pregnancy. It involves further cell division and differentiation into human organs and systems.
3. *Ansha'na or Nash'ah* : This is the third and final phase of fetal development. Rapid cell division, differentiation, and growth leads to the formation of a definite human shape,

called fetus. This phase starts from the ninth week of pregnancy and continues until the child birth.

Each of these phases undergoes through a complex process of anatomical and physiological changes. These changes are rapid but very distinct from one another. The Qur'an describes each of these sub-stages by using a specific term with the conjunction of *fa*, denoting an immediate and rapid change. Following pages will reveal that each of these Qur'anic terms is the most comprehensive and accurate description of these sub-stages of development. Hence, each term of the Qur'an which describes human embryology is a living miracle of Prophet Muhammad *sallallahu Alaihi Wasallam*, and also of the Qur'an by itself.

NUTFAH STAGE OF DEVELOPMENT

Nutfah stage is sub-divided into following phases or sub-stages.

Miracle No 78

The Qur'anic Term *Al Maa-ad-Dafiq*

Let man think from what he is created. He is created from Al Maa-ad-Daғiq Tariq 86:5-6

Tariq 86:5-6

Linguistically speaking, *Al Maa-ad-Dafiq* refers to a gushing, or self emitting fluid, or to a drop that is emitted out. In other words, it refers to a discharge that is self emitting hence motile by itself. The use of microscope has shown that not only sperms, but the ovum also shows motility. The mature sperm is a free swimming actively motile germ cell consisting of a head and a tail. The tail provides motility to the sperm, and helps its transportation to the site of fertilization.

Fimbriae are finger like projections which are part of the infundibulum, the funnel shaped end of the fallopian tube. The cilia, or the tiny microscopic whips on the fimbriae at the same time help the movement of the ovary to the infundibulum. Unless the sperm and ovum both exhibit movement, fertilization cannot take place. The Qur'anic term "*Al Maa-ad-Daqiq*" thus encompassed the gushing, the self emitting as well as the motile phenomena of this sub-stage.

Miracle No. 79

The Qur'anic Term *Sulalah*

He (Allah) created man from Sulalah. We (Allah) then placed him as a Nutfah in a place of settlement.

Mominoon 23:12

Then He (Allah) made his (man's) progeny from Sulalah (a lowly fluid).

Sajdah 32:8

The Arabic word *Sulalah* has three different shades of meaning. It means a gentle extraction from a fluid, a small quantity of fluid, and also a fish like structure. It should be noted that human sperm resembles the shape of a long fish. Moreover, 300 to 400 million sperms are released during each ejaculation, out of which only about 200 reach the fertilization site in about five minutes. Out of these only one sperm is extracted to bring about the fertilization of an ovum. Additionally, they are held in a small quantity of fluid, not more than 3.5 to 5.0 ml. Hence, the Qur'anic term *Sulalah* not only gives an accurate description, but also encompasses the morphological, and physiological structure of this sub-stage. It should also be noted that the Qur'an refers to this phase only in the context of male secretion. This also corroborates with the recent knowledge in embryology.

Miracle No. 80

The Qur'anic Term *Nutfah*

Woe to man! What has made him reject Allah? From what substance has He (Allah) created him (man)? From a Nutfah He has created him.

Abasa 80:17-19

These verses provide us with the very first human record which states that *Nutfah* is the basis of the creation of the new individual. The word *Nutfah* in Arabic means a drop or a small quantity of fluid. It is now scientifically established that *Nutfah* consists of a small quantity of fluid composed of sperms from the male and an ovum from the female, and that this fluid is the basis of the new individual.

Miracle No. 81**The Qur'anic Term *Nutfah Amshaj***

We (Allah) created man from a Nutfah Amshaj (a drop of mingled fluid) in order to test him. **Insan 76:2**

Nutfah as mentioned previously means a drop. *Amshaj* on the other hand means a mixture. Hence, this term describes the physical mixing of male and female secretions. According to recent knowledge of embryology, this mixing normally takes place in the upper one third portion of the fallopian tube, and rarely in the uterus, and leads to the formation of a zygote. It should be noted that *Nutfah* is a singular noun; whereas, *Amshaj* is an adjective modifying a plural number. The Qur'anic term "*Nutfah Amshaj*" thus accurately describes the process of zygote formation at this sub-stage of development.

Miracle No. 82**The Qur'anic Term *Qarar-im-Makeen***

We (Allah) placed him as a Nutfah in Qarar-im-Makeen (in a place of rest, firmly fixed). **Mominoon 23:13**

The word *Qarar* in Arabic means settlement and *Makeen* means firmly fixed. Based on the recent knowledge of embryology, the word *Qarar* refers to the relationship of a developing embryo to the uterus, and the word *Makeen* refers to the relationship of the uterus to the body of the mother. About seven to nine days after fertilization, the blastocyst moves to the uterus and gets firmly attached to its wall. This is where further cell division and differentiation of the embryo takes place. It is very essential that the blastocyst should be fully settled at a fixed place in the uterus, and that the place should also be well protected, otherwise it may be lost, leading to a miscarriage, as happens in cases of abdominal and tubal pregnancies. Both of these concepts are clearly stated by the Qur'anic term of *Qarar-im-Makeen*.

Miracle No. 83**The Qur'anic Term *Taqdeer or Qaddarahu***

Woe to man! What has made him reject Allah? From

what substance has He (Allah) created him? From Nutfah has He (Allah) created him and (fa) immediately afterwards He (Allah) Qadarahu (programmed him).

Abasa 80:17-19

Creation of a new individual begins with the formation of a zygote. It consists of 23 pairs of chromosomes and about 8 million different genes. Each chromosome has its specific set of genes bearing the hidden characters of the newborn. Corresponding genes from the male and the female known as alleles pair with one another. Every gene in turn has a hidden qualitative or quantitative character. When the corresponding genes pair with one another, programming of the characters of the new individual takes place. If the gene has a qualitative character, the dominant character overcomes the recessive character and only the dominant character shows up in the individual. If the gene has a quantitative character, the characters of male and female genes blend into each other, resulting in an intermediate character. In this way, a complex process of programming takes place, leading to the formation and expression of all the characters in the new individual. It should be noted that the concept of a genetic planning was not discussed by the embryologists until the end of nineteenth century. It is a miracle of the Qur'an that it used the term *Qadarahu* to describe this phenomenon. The word *Qadarahu* comes from the root word *Qadara*, which means planning, or programming. The Qur'an thus affirmed the phenomenon of gene expression, and programming of the characters as early as the seventh century, whereas the embryologists discovered it in the twentieth century. It should also be noted that this act of programming is very rapid and takes place as soon as the corresponding chromosomes bearing allelic genes are juxtaposed. The Qur'an affirms this fact as well as using the conjunction *fa* denoting an immediate change.

Miracle No. 84

The Qur'anic Term *Harth*

Your wives are a Harth (tilth) unto you, so approach your tilth when and how you will.

Baqarah 2:223

This verses in a beautiful way states the scientific truth; how a seed of life blossoms into a mature human being. After the completion of the above mentioned sub-stages, the developing zygote moves from the uterine tube to the uterus and implants itself into the uterus wall as a seed is implanted in the soil. This is the last stage of *Nutfah*. The Qur'an refers to it by the word *harth*. Linguistically speaking, the word *Harth* refers to the cultivation of soil. The analogy here is that the wall of the uterus is like the soil and the zygote is like the seed implanted in it. Additionally, as the seed derives its nourishment from the soil, and grows into a plant, the zygote derives its nourishment through the uterus, and grows into a human being.

***Takhliq* Stage of Development**

This is the second main stage of human development. It involves cell differentiation into organs and systems. It starts at the beginning of the third week and continues till the end of the eighth week. This stage, according to the verses quoted earlier, i.e., Chapter 23, verses 12-14 consists of the following sub-stages: *Alaqa*, *Mudghah*, *Izam*, and *Lahm*. The following description will show that these Qur'anic terms corroborate with the latest discoveries of human embryology. Each term describes a specific sub-stage of embryology in a very precise and comprehensive manner and is in perfect harmony with the latest knowledge of embryology. Each term thus represents a miracle of the Qur'an by itself.

Miracle No. 85

***Alaqa* Sub-stage**

(Allah) created man from an extract of clay, We then (thumma) placed him as a Nutfah (drop) in a place of settlement (uterus), firmly fixed (to the wall of uterus), later (thumma). We Khalaqna (made) the Nutfah into Alqa.

Mominoon 23:12-14

This period begins on day 15 and ends on day 23-24. *Alaqa* in the Arabic language has three basic meanings. It refers to a

thing attached to or hanging to something. It also refers to the leech that lives in a pond of water and survives by sucking the blood of other animals. Additionally, it also means a thick clot of blood.

From the embryological point of view, the Qur'anic term *Alaqa* accurately encompasses the morphological stage of embryonic development at this stage. The word *Alaqa* is mentioned in the Qur'an at four other places as follows:

O mankind! if you have a doubt about the resurrection, (then consider) that We (Allah) created you out of dust, then out of a Nutfah, then out of an Alaqah... Hajj 22:5

It is He (Allah) who created you from dust, then from a Nutfah, then from an Alaqah... Ghafir 40:67

Does man think that he will be left uncontrolled; Was he not a Nutfah emitted, then did he become an Alaqah, then did (Allah) make and fashion (him) in due proportion. Qiyamah 75:36-38

Read in the name of your Lord and Cherisher, who created; Created man, out of an Alaqah. Alaq 96:1-2

According to modern embryology, *Nutfah* which immediately develops into a blastocyte implants to the lining of the uterus with the help of a stalk which later develops into the umbilical cord. The implantation starts at the sixth day and is completed in ten days. This process of implantation denotes the first meaning of *Alaqa*, i.e., attached to or hanging to something. The embryo then loses its round shape. It elongates and takes up the shape of a leech. At the same time, it starts obtaining its nourishment from the blood of the mother. Additionally, it is later surrounded by the amniotic fluid just as a leech is surrounded by water. The Qur'anic term *Alaqa* accurately encompasses this stage of development. At day 15, finger like projections called villi cover the entire surface of embryo. The third meaning of *Alaqa* i.e., a blood clot, also perfectly fits the embryo's external appearance. Hence the term *Alaqa* is the most comprehensive and precise expres-

sion of the first sub-stage of *Takhleeq*, the second major stage of embryonic development.

Miracle No. 86

Mudghah Sub-stage

O mankind! if you have a doubt about the resurrection, (then consider) that We (Allah) created you out of a dust, then out of a Nutfah, then out of an Alaqah then out of a Mudghah Mukhallaqa (morsel of flesh partly formed), and Ghair Mukhallaqa (partly unformed), in order that We may manifest Our power to you. Hajj 22:5

..We (Allah) Khalaqna (made) the Nutfah into an Alaqah and then (fa) changed the Alaqah into a Mudghah (chewed like substance) ... Mominoon 23:12-14

The *Alaqah* sub-stage finishes in 24-25 days. The embryo then changes to the *Mudghah* stage on 25th-26th day. This transformation is very rapid. The Qur'an describes this by using the word *fa* denoting a quick rather than a delayed change. According to linguistic references, the word *Mudghah* has several meanings. The first meaning is "something chewed by teeth". A second meaning is "a small substance". A third meaning is "a small piece of meal like a morsel". Yousef Ali in his commentary of the Qur'an translated *Mudghah* as "morsel of flesh"; whereas Mohammed Asad, Maurice Buccaille and others have chosen a better translation *i.e.*, "a chewed like lump".

Recent studies in embryology have testified the appropriateness of the Qur'anic term *Mudghah* for describing the embryonic changes at this stage.

Since the embryo receives its nourishment from the uterus, it goes through a rapid process of growth, as described by the Qur'anic term *fa*. Its cells assume a bead like structure and appear like a substance that has teeth imprints. The embryo later turns its position due to changes in its center of gravity. This is similar to the turning of a morsel during the act of chewing. All of these changes perfectly corroborate the first meaning of *Mudghah*.

The embryo at this stage is very small, approximately 1.00 cm in length. It should be noted that the preceding stage of *Alaqa* is not equal to the size of a morsel, since it is no more than 3.5 mm in length. This corresponds to the second meaning of *Mudghah*, in terms of being a small substance.

The third meaning of *Mudghah*, i.e., as a piece of meal like a morsel, applies again to the size and shape of the embryo at this stage. Hence the Qur'anic term *Mudghah* is a more precise and comprehensive description of this stage than the term somite which is used by the embryologists. It accurately describes the external form of embryo as well as its stages of internal development. One should recall that these details were not known to mankind even a few years back. The Qur'an not only describes the sequence but also the shape and structure of these changes. It is very obvious that the source of this knowledge to Muhammad *Sallallahu Alaihi Wasallam* is the divine revelation from the Creator Himself, the All-Knowing and All-Wise Allah.

Miracle No. 87

Izam Sub-stage

..We (Allah) Khlaqna (made) the Nutfah into Alqa, and then (fa) changed the Alqa into a Mudghah, then (fa) We make out of Mudghah, Izam (skeleton, bones)...

Mominoon 23:12-14

The embryo lasts in the *Mudghah* stage upto the end of the sixth week. At this stage it shows no apparent human features. In the beginning of the fifth week, the cartilaginous skeleton begins to form. This verse clearly states that the *Izam* (skeletal) stage follows the *Mudghah* stage. Moreover, the conjunction *fa* indicates that this transformation is rapid and not delayed. It is amazing to note that all of these concepts of the Qur'an are in perfect harmony with the recent most discoveries in embryology.

Miracle No. 88

The Qur'anic Term *Sawwak*

O man! what has made you careless concerning your

Lord Most Beneficent; He, who created you, then (fa) made you Sawwak (even and straight), the (fa) gave you due proportion. .Infitar 82:6-7

The organogenesis is completed by the *Izam* phase. The generalized cells of embryo then begin to differentiate and transform into functional muscular and skeletal groups. It is now established that the embryo in the beginning has C like shape. It then straightens and elongates during the seventh week and assumes a more even and straight configuration. It is amazing that the Qur'an mentions even such a minute but specific embryonic development by using the term *Sawwak* which means even or straight.

Miracle No. 89

Lahm sub-stage

We Khalaqna (created) the Nutrah into Alaqah, and then (fa) changed the Alaqah into a Mudghah, then (fa) We made out of Mudghah, Izam, then (fa) we clothed the bones with Lahm (flesh), later (thumma) We Ansha'na (caused him to grow)... Mominoon 23:12-14

The Qur'an here states clearly that the embryonic bones are formed after the *Mudghah* phase and they are then subsequently covered with flesh. This in turn helps the movement of the fetus within the uterus. This stage begins at the end of the seventh week and continues through the eighth week. The second major stage of embryonic development i.e., *Takhliq* is completed with this phase. Embryologist now regard the end of the eighth week as the end of embryonic development. Following this, the embryo enters the third and final i.e., the *Nash'ah* or fetal stage of development. Hence the Qur'an uses the conjunction *thumma* (later) denoting a time lag between *Takhliq* and *Nash'ah*, the two major stages of embryonic development.

Miracle No. 90

Determination of the Sex of New Born

Then did he (man) become Alaqah (leech like), then did

(Allah) fashioned (fasawa) (him), then of him made two sexes male and female. Qiyamah 75:38-39

Professor Keith Moore in his text book of embryology, "The Developing Human (1982, P. 272)" explained this verse as follows: From the embryological point of view, no morphological indications of sex are visible until the seventh week, when the testes and ovaries begin to form. The development of sex organs begins during the early fetal period. This corroborates with the statement of the Qur'an mentioned above that sex development begins after the bone and muscles are formed.

Nash'ah or Fetal Stage of Development

Miracle No. 91

Nash'ah Stage

...later (thumma) We Ansha'na (caused him to grow) into Khalaqan Akhar (another form), so blessed be Allah, the best of creators. Mominoon 23:12-14

The *Nash'ah* or fetal stage begins from the ninth week and lasts until the end of pregnancy. The fetus at this stage starts showing human features. From the linguistic point of view the word *Nash'ah* has several meanings, e.g., to initiate, to grow, to increase, to rise etc. In fact the fetus goes through all of these changes. The first meaning, to initiate describes the initial functioning of various body organs and systems. The second meaning, to grow indicates the rapid development of various organs. The third meaning, to increase describes the rapid increase in fetal size and weight. Hence, the Qur'anic term *Nash'ah* is the most comprehensive and accurate word to describe all of these changes.

Miracle No. 92

The Qur'anic Term *Khalaqan Akhar*

...later (thumma) We Ansha'na (caused him to grow) into Khalaqan Akhar (as another creation), so blessed be Allah, the Best of creators. Mominoon 23:14

Rapid growth and development of fetal cells leads to the enlargement of the fetus, which then assumes an entirely new form. This new form is indicated in the above verse by the term *Khalaqan Akhar*. This new form now consists of fully formed organs and systems, and assumes a form resembling a human structure. It should be recalled that earlier scientists believed that a fully formed new individual was already present either in the sperm of the man or the ovum of the woman. The Qur'an stated more than fourteen centuries ago that the morphological form of human being develops at the very end of the embryonic stage. Embryologists discovered this truth with the help of the electron microscope only recently.

Miracle No. 93

Labour and delivery

*Woe to man! What has made him reject Him (Allah);
From what stuff has He (Allah) created him? From a
Nutfah He has created him, and then molded him in
due proportion; later (thumma) does He make his path
smooth for him.*

Abasa 80:17-20

The fetus is fully formed at the end of the sixth month. It then passes a period of uterine incubation. All body organs and systems by this time are developed. The uterus provides the nourishment for its growth, which leads to its rapid enlargement. This phase lasts until birth, when the fetus is expelled from the mother's womb. Normally, the birth canal is very narrow and appears to be a very difficult passage for the fetus. However, at the time of birth, various physical and physiological changes take place in the body of the mother. These changes facilitate the smooth movement of the fetus through the birth canal. A few of these changes are: joints of pelvis relax to widen the birth canal, the muscles relax to help additional widening of the canal, the amniotic fluid, which was already around the fetus, now lubricates the canal, and the overriding skull bones further help the fetus to move from the womb into the world. The Qur'an described this whole process by the verse... *He (Allah) makes his path smooth for him.*

It is clear from the preceding pages that the Qur'an gives a detailed account of the development of the human embryo from the initial stage of conception until the full term of pregnancy and delivery. First, it accurately describes the main events of development. Second, it also describes the sequence of these events in the same chronological order as now discovered by the electron microscope. Third, it also describes the times of these changes by differentiating the events that takes place quickly and the events that takes place after a time lag. Fourth, it uses the most comprehensive and accurate terms to describe these changes. Each term describes a specific stage, which has its characteristic beginning and end, and its specific morphological and physiological identity. Recent advancements in embryology have now attested to the truth of all of these statements of the Qur'an. Praise and Glory be to Allah whose merciful revelation of the Glorious Qur'an to His blessed Messenger, Prophet Muhammad *Sallallahu Alaihi Wasallam* contains such overwhelming discoveries about His magnificent creations. Thanks be to Allah who put such evident miracles in His Book so that mankind may not have any shadow of doubt in the validity of the Qur'an as His Last Divine Revelation.

O mankind! if you have a doubt about resurrection, then (consider) that We (Allah) created you out of dust, then out of Nutfa (sperm), then out of Alaqah (a leech like clot), then out of Mudghah (a morsel of flesh), partly formed and partly unformed, in order that We may manifest (our Power) to you; and We cause whom We will to rest in the wombs for an appointed time, then do we bring out you as infants, then (foster you) that you may reach your age of full strength, and some of you are called to die (young), and some are sent back to the miserable old age, so that they know nothing after having known (much)... And verily the Hour (of Judgment) will come, there can be no doubt about it, and certainly Allah will raise those who are in the graves. Hajj 22:5-7



Miracles in the Mysteries of the Qur'an

A unique aspect of the Qur'an is the fact that it contains numerous verses that cannot be explained by reason, logic or common sense. The Qur'an describes a few phenomena that bear no relationship to the physical or environmental conditions of the Arabian Peninsula or the Arab society to which the Qur'an was first revealed. It should also be recalled that Prophet Muhammad *Sallallahu Alaihi Wasallam* during his adult life made only one long journey from Makkah to Syria. The phenomena described in the Qur'an are not seen either enroute from Makkah to Syria, or in Syria itself. Moreover, the Qur'an also describes a few historical events and their signs that were totally unknown to the Arab society at the time the Qur'an was revealed to them. The Qur'an, however, contains such precise and detailed descriptions of these phenomena and events that they appear to be the observations of an eye witness. These descriptions thus are mysteries of the Qur'an, which can only be explained as the miracles given by Allah, the Almighty to Muhammad *Sallallahu Alaihi Wasallam*. Following are a few of the mysteries of the Qur'an.

Miracle No. 94

Sea Waves

(The unbelievers, state) is like a vast deep ocean, overwhelmed with waves, one over the other, and above it is a cloud of darkness upon darkness, one above another; if a man stretches out his hand, he can hardly see it; For anyone to whom Allah gives no light, there is no light.

Noor 24:40

One should recall that the cities of Makkah and Madinah, where Muhammad *Sallallahu Alaihi Wasallam* lived all of his life are not close to the sea. Moreover, he never made a voyage during his

whole life, yet this description of sea waves is very close to reality.

Gary Miller in his book, *The Amazing Qur'an* stated the following anecdote: A Muslim gave a copy of the Qur'an to a man who was a merchant marine. This man knew nothing about the history of Islam. When he finished reading the Qur'an he asked his Muslim friend: "This man Muhammad *Sallallahu Alaihi Wasallam*, was he a sailor? When he was told that Muhammad *Sallallahu Alaihi Wasallam* always lived in a desert and probably did not even see an ocean during his whole life, he embraced Islam on the spot. He acknowledged that this description of the Qur'an could only be described by one who had actually seen a sea storm, whereas Muhammad *Sallallahu Alaihi Wasallam* never witnessed this phenomenon.

One should also note that the verse describes the state deep ocean as consisting of great waves topped by other great waves one above the other. Mankind saw this phenomenon after the invention of submarine. The first nuclear submarine became a reality in 1954 CE and the mysteries of the deep sea waves were observed for the first time. It was then realized that water lying underneath the surface of the ocean was not calm and tranquil. It was discovered that there were underwater waves now called the deep sea currents, which run one above the other, and at times become such violent as to rearrange sediments at the base of ocean. Who besides Allah could have given this deep sea information to Muhammad *Sallallahu Alaihi Wasallam*.

Miracle No. 95

Mixing of the River and the Sea Waters

It is He (Allah) who has let loose the two bodies of flowing waters, one palatable and sweet, and the other saltish and bitter; yet He has made a barrier between them, (and) this is an unsurmountable barrier. Furqan 25:53

One of the explanations of this verse is that the Qur'an is describing the phenomenon of the mixing of river water with sea water. The two kinds of waters look alike, but the river water is

sweet and palatable, whereas, the sea water is saltish and bitter. Additionally, no human being can draw the fine line of partition between these waters. Let us now recall that there is not a single river in the entire Arabian Peninsula, as such, Muhammad *Sallallahu Alaihi Wasallam* did not witness this phenomenon. Needless to say, Muhammad *Sallallahu Alaihi Wasallam* could not accurately imagine a thing that he did not witness in his whole life. This verse is another reminder that the Qur'an is divine in its nature.

Miracle No. 96

Partition between the Sea

Who has made the earth firm to live in, made rivers in its midst, set therein mountains immovable, and made a separating bar between the two bodies of flowing water? (Can there be another) god besides Allah? Nay! most of them know not. Naml 27:61

He (Allah) has let loose the two oceans that they may meet together; Yet there stands between them a barrier which they do not transgress; So O assembly of jinn and men! which manifestations of your Lord's Power will you deny? Rahman 55:19-21

Based on our recent knowledge of oceans, we can now explain those verses as describing the currents of warm water that run inside the cold oceans of the world. Such currents are common in the oceans of Europe and North America. They are totally absent not only in the oceans around the Arabian Peninsula, but the Indian and the Mediterranean oceans. These currents were first discovered in 1942. They are now plotted by using very sensitive satellites. It is yet another miracle of the Qur'an that it described a phenomenon that was not observed by any Arab at the time and place where Muhammad *Sallallahu Alaihi Wasallam* was born.

The above verses of the Qur'an state that : *Allah has let loose the two oceans... and there stands a barrier between the two.* Scientists have now discovered that these two currents of water are different in their salinity, density, and temperature. They

have also discovered that whenever the water moves from the outside current to the inside current or vice versa, it immediately changes its state according to the water in the other current. Thus there is free mixing of the two bodies of water, but both maintain their specific identities. The Qur'an recognized such an intricate phenomenon centuries before the scientists could discover it.

Miracle No. 97.

Ruins of Lut

We (Allah) also (sent Lut: He said to his people: Do you commit lewdness such as no people in creation (ever) committed before you? For you practice your lusts on men in preference to women; you are indeed a people transgressing beyond bounds... And We rained down on them a shower (of brimstone); then see what was the end of those who indulged in sin and crime.

A'raf 7:80,81,84

Verily by your life (O Prophet!), in their intoxication they (the people of Lot) wandered in distraction to and fro: But the (mighty) blast overtook them before the morning; And We (Allah) turned the cities upside down, and rained down on them brimstones, hard as baked clay; Behold! in this are signs for those who by tokens do understand; And verily they (their ruins) are right on the highroad; Behold! in this is a sign for those who believe.

Hijr 15:72-77

The Qur'an informed us that the people of the Prophet Lut, Allah's blessings be upon him, were involved in the heinous sin of sodomy and that Allah destroyed their whole habitation. The Qur'an, in chapter 15:76 also informed us that the signs of this destroyed habitation are present on the highroad. Geographers have now discovered that this territory lies on a highroad from the Arabian Peninsula to Syria and Egypt—southeast of the Dead Sea. Prophet Muhammad *Sallallahu Alaihi Wasallam* by no standard knew geography, yet this verse speaks of a fact that modern geographers have only recently established.

Miracle No. 98

The People of Aikah

But the earthquake took them unaware, and they lay prostrate in their homes before the morning. The men who rejected Shu'aib became as if they had never been in the homes where they had flourished; the men who rejected Shu'aib were ruined. A'raf 7:91-92

As the people of Al Aikah were also wrong-doers, so, We (Allah) took vengeance on them, and the ruined habitations of these two communities lie upon the open highway. Hijr 15:78,79

The people of Aikah was the community where Prophet Shu'aib (Allah's blessings be upon him) was sent. Geographers have now discovered this habitation close to the present city of Tabuk in Saudi Arabia. One can still visit these ruins and witness the truth of this verses of the Qur'an. Prophet Muhammad *Sallallahu Alaihi Wasallam* was neither a geographer nor a traveller. It is very clear that Allah revealed this information to Muhammad *Sallallahu Alaihi Wasallam* who then transmitted it to us in the Qur'an.

Miracle No. 99

The People of Hijr

To the Thamud people (We sent) Salih, one of their own brethren; He said: O my people! Worship Allah, you have no other God but Him. The arrogant party (of people) said: For our part, we reject what you believe in. So the earthquake took them unaware, and they lay prostrate in their homes in the morning.

A'raf 7:73, 76,78

The people of Al Hijr also treated the Messengers as impostors, and we (Allah) sent our revelations and showed our signs to them, but they persisted in turning away from them, They chopped their dwellings into the mountain and apparently lived in full security; But at last a violent blast overtook them with the approach of morning and all that they had achieved proved no avail to them.

Hijr 15:80-84

Historians say that Al Hijr was the capital city of the people of Thamud who are considered to be the fifth descendant generation of Prophet Noah (Allah's blessings be upon him). Its ruins are now discovered near the modern city of Al Ula, which lies on the route from Medinah to Tabuk. Ibn Batuta, the great explorer and the traveler of eighth century, visited this place and noted: "I have seen the buildings of Thamud chopped into red mountains. Their painting looked so bright as if they had been put only recently... and the rotten bones of the inhabitants are still present in their ruins. It is a miracle of the Qur'an that one can witness this truth by his own eyes even today.

Miracle No. 100

The City of Iram

Have you not seen how your Lord dealt with Aad Iram of lofty pillars, the like of whom no nation was created in the lands of the world. Fajr 89:6-8

The commentators of the Qur'an state that 'Aad Iram refers to an earlier tribe of the people of 'Aad known as 'Aad Ula, or the former 'Aad. They were totally unknown to the ancient Arab historians. The Qur'an for the first time mentioned them as 'Aad Iram i.e., the tribe of 'Aad that lived in the city of Iram.

The "National Geography" issue of December 1978 gave an interesting account of an ancient city called Elba which was excavated in Syria in 1973. The city was found to be forty three centuries old. The magazine also stated that this city has a library which had a record of all the cities with which the people of Elba did business. Strange enough, there on the list of cities was the name of a city called Iram. How Muhammad *Sallallahu Alaihi Wasallam* in the sixth century could have gained the knowledge of a city which was forty three centuries old, and which was discovered by the archaeologists as recently as 1973, unless Allah gave this information to him?

Miracle No. 101

The People of 'Aad

And remember (Hud) the brother of 'Aad, when he

warned his people in the wind curved sand hills: Worship none but Allah, truly I fear for you the torment of a mighty day. They said: Have you come in order to turn us away from our gods? Then bring upon us the (calamity) with which you threaten us, if you are telling the truth? Then, when they saw a dense cloud coming towards their valley, they said : This cloud will give us rain. Nay, it is the (calamity) you are asking to be hastened! A wind wherein is a grievous penalty. Every thing will it destroy by the command of its Lord. So they became such that nothing could be seen except their dwellings. Thus do we recompense the sinners.

Ahqaf 46:21-22,24-25

The commentators of the Qur'an state that a part of the people of 'Aad survived the first destruction and flourished in other cities. These are known as 'Aad Ukhra, or the later 'Aad: They also disobeyed their Prophet and were destroyed as the former 'Aad.

"The Message" magazine in its issue of March 1992, has reported that a team of archaeologists from southern California have recently discovered the ruins of the city of the people of 'Aad, who were the contemporary of the people of Thamud. The Qur'an gives references to its people in twenty-four different places. Among all the religious scriptures of the world, only the Qur'an has spoken about this city and its people. The Old and New Testament does not say anything about it. Neither Muhammad *Sallallahu Alaihi Wasallam* nor any of those living around him ever travelled to this remote area in the very heart of the desert. Even if someone had traveled to this area, he would have not known this city, since it is deeply buried in the sand. The Jews, Christians and atheists state that Muhammad *Sallallahu Alaihi Wasallam* is the author of the Qur'an. No one could, however, explain the source of this immense knowledge to Muhammad *Sallallahu Alaihi Wasallam*. The truth is that Allah revealed this knowledge to Muhammad *Sallallahu Alaihi Wasallam* as His Messenger to mankind.

Miracle No. 102

The People of Cave

Have you considered that the people of the cave and the inscription were such marvelous signs of Ours? When those young men took refuge in the cave, they said: Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affairs in the right way. Accordingly We (Allah) sealed up their (sense of) hearing causing them to go in deep sleep in the cave for a number of years. Then We raised them up (from their sleep)Such are among the signs of Allah.... Some say they were ...seven, the dog being the eighth.

Kahf 18:9-12,22

According to the commentators of the Qur'an, these verses refer to a group of youth, who took refuge in a cave to save their faith and lived against the persecution of a Roman king. Allah put them to sleep in the cave for hundreds of years. When they got up, the sent one of their companions with a coin to buy some food. When this person entered the city, he found the whole city completely changed. When he gave his coin to a shopkeeper to buy the food, the shopkeeper was amazed to see an antique coin. He thought that the youth had discovered a hidden treasure, and he wanted to know the source of his coin. The youth was all the more amazed to encounter this experience. The matter was finally brought before the king, who was amazed to hear the story of the youth. The king along with the nobles of the court went to the cave and asked the youths to pray for them. Later, Allah put them to permanent sleep and took away their lives. Gibbon, in his "Rise and Fall of Roman Empire" (chapter 33), has given a few other details of this incident. According to him, this incident took place during the reign of the Roman emperor Decius who ruled from 249-251 CE. The youth then got up during the reign of the Roman emperor Theodosius II who ruled from 407 to 450 CE.

Sometime back, I visited a place which most people consider to be the cave of Kahf. This is located outside the city of

Amman in Jordan. The whole area is very rugged, brown, and hilly. Under one of the hills, there is a hidden cave that leads to a big room. I entered the room and saw seven carved holes in the rocks. Inside each hole, I saw a chamber that contained a human skeleton. There was another hole, that had the skeleton of a dog.

One should recall that Muhammad *Sallallahu Alaihi Wasallam* did not have any means or source to know the least details of these people and the fact that they are still buried in a cave. It is yet another mystery and miracle of the Qur'an that it described a fact centuries before historians could discuss it or anthropologist could discover it.

Miracle No. 103

Sealing of the Ear of the People of Cave

Accordingly We sealed up their (sense of) hearing causing them to go into deep sleep in the cave for a number of years.

Kahf 18:11

This verse refers to the youth that slept in the cave for about 300 years. It is surprising to note that the Qur'an in this verse does not refer to any physical faculty of these youth except that of hearing. The scientists have now discovered that unlike all other sensory organs, the ear is the only organ that is active even during the sleep. It is for this reason that we need a sound alarm to wake up from our sleep. Since Allah wanted these men to sleep for a long time, he therefore sealed up their faculty of hearing. Muhammad *Sallallahu Alaihi Wasallam* for sure did not know the physiology of sleep.

Miracle No. 104

Turning of the Body of the People of Cave

And you would have thought them awake, while they were asleep, And We turned them on their right and on their left sides.

Kahf 18:18

This verse relates to the sleeping pattern of the youth of the cave. The verse states that though they went to sleep for more

than hundreds of years, Allah turned their bodies on right and left side. The verse thus acknowledges a very special health rule of those persons who are forced to lie in bed for long period of times. Such persons are advised to keep changing their position in the bed, otherwise they end up having various health problems such as circulatory complications, ulceration of the skin, and the clotting of blood in the lower regions of body. Who besides Allah could have used such precise language to describe the sleeping pattern of these youth.

Miracle No. 105

Cities of Sodom and Gomorah

When Our Messengers (angels) came to Lut, he was grieved on their account and felt himself powerless (to protect) them, but they said: Fear not, nor grieve, We are (here) to save you and your followers, except your wife, she is of those who lag behind. For We are going to bring down on the people of this township a punishment from heaven, because they have been wickedly rebellious. And We have left from the township an evident sign for those who use their common sense.

'Ankabut 29:33-35.

These verses refer to the punishment inflicted on the people of Prophet Lot (Allah's blessings be upon him). They were involved in the heinous crime of sodomy, and their town was totally destroyed by Allah. The evident sign in these verses refer to the ruins of the cities of Sodom and Gomorah, recently discovered near the Dead Sea. Geographers have found this area to be covered by a heavy amount of sulphur. As a result, the whole area is totally devoid of any form of life, whether animal or plant. The whole area stands as a symbol of total destruction. As such, it is an evident sign of Allah's punishment for all the ages to come. Needless to say Muhammad *Sallallahu Alaihi Wasallam* never visited this site, nor had he any means to have the knowledge of the destruction of these cities.

Miracle No. 106

Description of Prophet Joseph and Moses

The Qur'an gives detailed descriptions of the encounter of Prophet Joseph (Yousuf) (*peace be upon him*) and that of Prophet Moses (Musa) (*peace be upon him*) with their respective kings. It is very remarkable that while giving the account of Prophet Joseph (*peace be upon him*) the Qur'an use only the word "king", whereas, while giving the account of Prophet Moses (*peace be upon him*), the Qur'an always uses the word "Pharaoh". The Jewish historians as well as the Old and New Testament do not make this distinction. Both of them state that the two prophets encountered "Pharaoh". Recent historians have now determined the time period of these prophets. It is now believed that Prophet Joseph (*peace be upon him*) was born in 1906 BC. Egypt at this time was ruled by the kings known as "Hyokos" and not "Pharaohs". The "Hyokos" king named Apophis in 1890 BC imprisoned Prophet Joseph (*peace be upon him*). The "Pharaohs" in the Egyptians history came much later. It is stated that the "Pharaoh" who raised Prophet Moses (*peace be upon him*) was Ramses the second. He ruled Egypt during the period of 1292 to 1225 BC. The Pharaoh who fought Moses (*peace be upon him*) was Minepath. He took up the throne of Egypt during the life of Ramses the second. Furthermore, it is stated that the Prophet Moses (*peace be upon him*) died in 1272 BC. Based on these dates, the historians have now established that Prophet Joseph (*peace be upon him*) did not encounter "Pharaoh". It is remarkable to note that neither the Old Testament, nor the New Testament, nor the old Jewish historians recognized this fact. The Qur'an, on the other hand, recognized this fact. While giving the account of Prophet Joseph (*peace be upon him*), it always uses the word "King", but while giving the account of Prophet Moses (*peace be upon him*), it always uses the word "Pharaoh". Who besides Allah could have given such specific information to Muhammad *Sallallahu Alaihi Wasallam* ?

Miracle No. 107

The Site of Roman Defeat

Alif. Laam. Meem. The Roman Empire has been defeated; in a low land, but after (this) defeat, they will soon be victorious.

Rum 30 : 1-3

The Arabic word used in this verse in *Adna al Arz*. The word *Al Arz* means the land, and the word *Adna* has two meanings. It is used for a things that is nearby and also for a thing that is low. This verse refers to the battle that took place between the Romans and the Persians in the second year of Hijrah. All Arabs, Muslims and non-Muslims, were aware of this battle and also knew that it took place at a specific site close to the present Dead Sea in Jordan. The early commentators of the Qur'an explained this verse using only the first meaning of *Adna* and stated that this battle took place in a land close to the Arabian Peninsula. A group of present day Muslim scientists wanted to know if there was a relationship of the other meaning of *Adna*, i.e., low land, to this verse. They asked Professor Palmer, one of the well-known geologists in United States, to locate the sites of low land on the globe of the earth. It should be noted that Professor Palmer was the chairman of the committee that organized the centennial anniversary of the United State Geology Society. Professor Palmer stated that there are a number of low-lying areas of land on the earth. He was then asked to find out the lowest lying site on the earth. He pointed out a specific place close to the Dead Sea in Jordan. The Muslim scientists then showed him this verse of the Qur'an, and also informed him that it was the exact place where this battle took place. Professor Palmer responded that he did not know what the state of art and science was at the time of Prophet Muhammad *Sallallahu Alaihi Wasallam*, but it is clear that the Qur'an is the divine light from Allah.

Miracle No. 108 The Mystery of Iron

Indeed We have sent Messengers with clear proofs, and sent down with them the Book and the Balance, that mankind may observe justice; And We sent down (Nazala) iron, in which is (material for) mighty power, as well as many benefits for mankind, that Allah may test who it is that will help, unseen, Him and His Messengers, for Allah is full of strength, exalted in might.

It is remarkable that the Qur'an uses the word *Nazala* for iron, stating that it was sent down to earth. Geologists now agree that the entire energy of our solar system is not sufficient to produce one atom of iron. Additionally, they state that four times as much energy as that of our solar system would be needed to make one atom of iron on the surface of earth. The geologists thus conclude that iron is an extra-terrestrial material that came to earth from some other planet. The word *Nazala* to the early commentators of the Qur'an was one of the mysteries of the Qur'an. Recent advancement of knowledge has changed this mystery of the Qur'an to a fact of science. Who besides Allah could have such absolute knowledge which excels and encompasses all levels of human knowledge ?

Miracle No. 109

Darkness in the Sea

(The unbelievers' state) is like the depth of darkness, in a vast deep ocean, overwhelmed with a great wave toppled with (another) great wave, toppled with (dark) clouds, darkness one above another; If a man stretches out his hand, he can hardly see it; for whom Allah gives no light, there is no light. Noor 24 : 40

People, especially those looking for pearls, usually dive to a depth of 20 to 30 meters, where they can see every thing clearly. However, it was not until the submarine could travel deeper that 50 meters in the water that humans could know about the darkness of the oceans. It is a miracle of the Qur'an that it described not only the darkness in the oceans, but also stated its state of darkness, i.e. layer after layer of darkness. This state of darkness as well has now been confirmed by marine scientists.

The scientists have now established that the light that falls on the sea is also reflected by the sea waves. Part of the light is thus prevented from entering the sea. The sea has different layers of waves in a state of constant motion. These waves move in layers one on top of the other. Hence, a varying amount of light is reflected at different layers of waves depending on the speed

of movement and the depth of the wave. As a result, the amount of light that enters the oceans, gradually decreases in its intensity until no light enters the ocean. This phenomenon is in perfect harmony with the statement of the Qur'an in the above verse, i.e., layers upon layers of darkness.

Another explanation of this verse lies in the phenomenon of refraction of light. As light enters sea water, it breaks down into its seven component colours. Marine scientists have now established the depth at which a certain colour or wavelength of light is absorbed. They have now shown that the red colour is the first to be absorbed at the depth of 30-50 meters. In other words, if a diver is hurt and starts bleeding at this depth, he will not see the blood coming from his body. The next colour to be absorbed is orange. Later, the yellow colour is absorbed at the depth of 50 meters. Next, green and violet colours are absorbed at the depth of 100 meters, and the last colour to be absorbed is blue at the depth of 200 meters. This is how the oceans becomes progressively dark, and this darkness is in very distinct layers, one on top of the other. It starts at the depth of 50 meters and keeps on increasing in terms of different colours, until the depth of 200 meters, wherein there is total darkness. This recently discovered knowledge of the oceans is in perfect harmony with what the Qur'an stated in the above verse.

Miracle No. 110

Structure and Role of Mountains

He (Allah) created the heavens without any pillars that you can see. He (also) set on the earth mountains standing firm, lest it should shake with you. Luqman 31 : 10

Have We (Allah) not made the earth as a wide expanse (bed); and the mountains as pegs ? And have We not created you in pairs..... Naba 78 : 6-8

Geologists have now discovered that mountains have hard sediments that are deeply buried in the ground, like the roots of trees. Moreover, they play a very important role in stabilizing the

earth. The Qur'an in this verse uses the Arabic word *Autad*. Abdullah Yousef Ali and Dr. Mohsin Khan have translated this word as "peg". The English dictionaries describe "peg" as pin or nail that is used to hold something or to fasten parts of a thing together. These verses thus tell us that Allah has made mountains like huge nails that are deeply buried in the ground, and their function is to stabilize the earth. It should be noted that there are no huge mountains in the entire Arabian Peninsula. Moreover, most of the mountains in Makkah and Madinah are sandy and not rocky. Who besides Allah could have revealed this information to Muhammad *Sallallahu Alaihi Wasallam* in the Qur'an ?

Miracle No. 111

Valley without Cultivation

Our Lord! I have made some of my offspring to dwell in a valley without cultivation by your sacred house (of Ka'bah)

Ibraheem 14:37

This is the statement that Prophet Ibraheem (Allah's blessings upon him), made for his family members more than four thousand years ago. The word valley in this verse refers to the city of Makkah and states that it is a valley with no cultivation. A number of changes have now taken place in the land of the Arabian Peninsula. One can now see a few water dams, lots of water wells for irrigation, and numerous pastures and farms. It is remarkable to note that during this long period of four thousand years no change has taken place in the land in and around this valley. Makkah is still a land without any cultivation.

Miracle No. 112

Cloud Formation and Rain

See you not Allah makes the clouds move gently, then joins them together, then makes them in to heap of layers, and you see the rain comes forth from between them, and He sends down from the sky hail (like) mountains, (or as translated by Mohsin Khan: there are in the heaven mountains of hails), and strikes therewith whom

He will, the vivid flash of its lightning nearly blinds the sight. Noor 24:43

Allah is He who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then breaks them into fragments, until you see rain drops come forth from their midst, then when He has made them fall on whom of His slaves as He wills, Behold! they do rejoice. Rum 30:48

A Bedouin Arab like Muhammad *Sallallahu Alaihi Wasallam* who rarely watch the phenomenon of cloud formation, rain, hail, and lightning could not have given this vivid description, unless Allah revealed this information to him.

Miracle No. 113

Modern Means of Transportation

And (He) has made horses, mules, and donkeys for you to ride, and as an adornment, and as He has created (other) things of which you have no knowledge.

Nahl 16:8

At the time this verse was revealed, mankind had no idea that in the future things other than animals could be used for transportation. That is why Allah states in this verse: *He has created (other) things of which you have no knowledge.* In fact, the history shows that mankind has continuously discovered new methods of transportation. At any give point of time, a few means of transportation were always unknown. This verse thus is true for all generations of mankind.

Miracle No. 114

Decrease of the Land

See they not that We (Allah) gradually reduce the land from its outlying borders? (When) Allah commands something there is none to put back His command; and He is swift in calling to account. Ra'd 13:41

As stated earlier, the previous generations of Muslims took this verse as one of the mysteries in the Qur'an. Since they did

not have the proper knowledge, they did not attempt to give a specific meaning to this verse. Modern scientific knowledge has now enabled us to understand and explain this verse. It is now known that the polar ice caps are melting and the level of sea water in the oceans is increasing. This in turn is covering more land. The outlying borders in this verse are the sea shores. As more sea shores are being covered by the melting of polar ice, the total size of the earth or land mass is decreasing. Neither Muhammad *Sallallahu Alaihi Wasallam* nor those around him could have even conceived of this phenomenon in a desert land like the Arabian Peninsula fourteen centuries ago.

Miracle No. 115

Length of Day at Polar Regions

Then he followed a road until he came to the rising place of the sun, he found it rising on a people for whom We (Allah) had provided no covering against the sun.

Kahf 18:90

This verse describes the conquests of a king whom the Qur'an described as *Dhul Qarnain*. The verse states that he went to a place where he found the sun in a rising state and the people had no protection against the sun. We now know that this is the state of the sun at polar regions, where it does not set for six months.

Not to speak of Muhammad *Sallallahu Alaihi Wasallam*, none of the Arabs had the slightest idea of this state of sun rise. Who besides Allah could have put this verse in the Qur'an?

Miracle No. 116

Allah's Signs in Ka'bah

The first House (worship) appointed for men was at Bakka (Makkah), full of blessings; and of guidance for the words. In it are Signs manifest, (for example), the place of Ibraheem; whosoever enters it, he attains security....

Al-Imran 3:96-97

According to this verse, the Kaaba contains many evident Signs of Allah. A believer can feel the spiritual signs the moment

he or she enters it. Similarly the Ka'bah has a few very evident physical signs of Allah as well. One of these signs is a well called Zum Zum located inside the Ka'bah. One of the Ahadith states that the water of Zum Zum serves as a cure for anything that a person may desire or need. Based on this Hadith, Muslims use this water very generously.

It should be noted that the Ka'bah is located at Makkah, which is very dry, and surrounded by rocky mountains that have no vegetation. Makkah, being in a desert land has a very insignificant amount of annual rain. Moreover, there is no water pond or lake in or around Makkah. Hence, one would assume that Zum Zum well would supply a limited amount of water. On the contrary, its water is used very generously. Firstly, most of the Muslims who live in Makkah and the neighbouring cities of Jeddah and Taif make arrangements for the continuous supply of Zum Zum water for their daily drinking and cooking needs. Secondly, the Ka'bah is visited by countless persons all around the year, who generously uses the Zum Zum water for drinking, bathing and also for laundry. Moreover, when they return to their homes, they take ample supply of water as a present for their friends and family members. Thirdly, during the month of fasting, at least half a million people assemble at the Ka'bah daily. All of these visitors generously use this water for thirty days. Fourthly, the Ka'bah is visited by more than two million persons at the time of Hajj. All of these visitors generously use this water for their daily needs and also take at least one container of water back home. It is amazing that with this immense use of Zum Zum water around the year, there has never been a shortage of water in this well. No one has yet determined the never ending source of this abundant water in the dry and rocky land of Makkah. This is what the above verse states as one of the manifest signs of Allah.

Miracle No. 117

Relationship of Christians and Jews

O you who believe! Take not Jews and Christians as your "Wali" (protecting friends), they are but "Aulia" (friends) to one another.

Ma''idah 5:51

In order to understand and appreciate this verse, one should know the socio-political condition of the Arabs. At the time when this verse was revealed, Christians mostly lived in Makkah whereas the Jews mostly lived in Madinah. The two groups had very little understanding with each other. On the other hand, the Muslims had a treaty of friendship and mutual help with the Jews. It was inconceivable at that time that Jews would abandon their friendship with Muslims and take up Christians as their "Aulia" (protecting friends). History has now shown the truth of this verse beyond any shadow of doubt.

Miracle No. 118

Love and Affection among *Sahaba*

And remember with gratitude Allah's favour on you; for you were enemies, and He joined your hearts in love, so that by His Grace you became brethren.

Al-Imran 3:103

Allah is sufficient for you, He it is who has strengthened you with His aid and with the (company) of believers. And He has put affection between their hearts, if you had spent all that is in the earth, you could have not produced that affection, but Allah had done it, for He is Exalted in Might, Wise.

Anfal 8:62-63

In order to understand and appreciate these verses, one should know the state of Arabs affairs before they accepted Islam and compare it with their state after the acceptance of Islam. The Arabian Peninsula before the advent of Islam did not have an organized state. The entire country was divided into various tribes. The tribal rivalry and tribal wars were the law of the land. Often a tribal war would start with a very insignificant event, e.g. drinking of water from a well, and the ensuing war then would continue for generations. This tribal jealousy was all the more evident in Madinah, which was divided into two main tribes, namely Aus and Khazruj. Since both of these were very powerful, each member of the tribe competed with the other tribe in every mat-

ter of life. Strange enough, all of their personal rivalry, jealousy and hatred with the acceptance of Islam immediately changed to a state of love and affection. History has recorded numerous incidents of mutual love and affection of *Sahaba*, the parallel of which has not been seen in the human history. The tribes of Aus and Khazraj became so intimate that they blended into each other and lost their personal identity. Additionally, when the *Mohajir* (immigrant Muslims from Makkah) came to Madinah, the Prophet *Sallallahu Alaihi Wasallam* gave one *Mohajir* as a brother to an *Ansar* (resident Muslims of Madinah). *Ansars* helped their *Mohajir* brothers to the extent that they divided their entire belongings into two equal shares, and gave one share to their *Mohajir* brother. This division of belongings was of such magnitude that those *Ansars* who had more than one wife offered to divorce one of them so that his *Mohajir* brother could take her as his wife. In fact, history has not witnessed the love and affection that Allah placed in the hearts of the *Sahaba*. This is what the Qur'an refers to as the love and affection amongst the believers.

Miracle No. 119

A surprising promise of victory

Verily, We (Allah) have granted you a manifest victory.

Fath 48:1

This verse was revealed in a very unique setting: The Prophet *Sallallahu Alaihi Wasallam* in 6 AH left Madinah with 1,400 Muslims to perform *Umrah* at Makkah. The Prophet *Sallallahu Alaihi Wasallam* undertook this journey in the month of Zil Qadah, which was regarded in the Arabian Peninsula as the sacred month. During this month, Arabs did not engage in war, and the Makkans opened the doors of the Ka'bah for all visitors. When the Prophet *Sallallahu Alaihi Wasallam* reached near Makkah, the Makkans went against this universal practice of Arabs, and stopped him from entering the city, thereby prohibiting the Muslims to perform *Umrah*. The situation grew so tense that war between the Muslims and the Makkans became imminent. The Makkans then sent a delegation to the Prophet *Sallallahu Alaihi Wasallam* to write a treaty of mutual

peace. Apparently the entire process of writing this treaty and its conditions were a defeat and humiliation for the Muslims. As the treaty was being written, the Prophet *Sallallahu Alaihi Wasallam* told the scribe to write down: This is a treaty between Muhammad *Sallallahu Alaihi Wasallam*, the Prophet of Allah, and the Makkans. The head of the Makkhan delegation said that he did not consider him as the Prophet of Allah. The Prophet *Sallallahu Alaihi Wasallam* agreed to his objection and asked the scribe to replace the words "Prophet of Allah" with Muhammad ibn (son of) Abdullah. This made the Muslims very unhappy. Later, when the treaty was written, it was apparently against the interest and honour of the Muslims, e.g., it stated that the Muslims would not be allowed to enter Makkah for *Umrah* that year and would return the following year to perform *Umrah*. It also stated that a Muslim leaving Makkah for Madinah would be returned to Makkah, but a Muslim leaving Madinah for Makkah would not be returned to Madinah. As the treaty was being written, a Muslim fugitive came to the Prophet *Sallallahu Alaihi Wasallam* from Makkah and begged him to let him stay with the Muslims. The Prophet's Companions saw that this man was in chains and the signs of physical torture were also evident on his body. Since the treaty was not signed the Prophet *Sallallahu Alaihi Wasallam* wanted to let this man stay with him. The head of the Makkhan delegation argued that though the treaty was not signed, but was agreed upon, hence this man should be returned to Makkah. The Prophet *Sallallahu Alaihi Wasallam* agreed to this proposal as well and returned the Muslim to Makkah. The Muslims were extremely unhappy, and felt that they were humiliated by the Makkans. In this background, this verse was revealed stating that Allah had granted Muslims a manifest victory.

As per Allah's miraculous plan, history later proved this treaty to be a manifest victory for the Muslims. It so happened that a number of Muslims left Makkah. Had they gone to Madinah, the Prophet *Sallallahu Alaihi Wasallam* according to this treaty, would have returned them to the Makkans. Hence these persons settled down on a roadway between Makkah and Syria, yet outside Madinah. These persons then became a constant threat to the

Makkan trade caravans. The Makkans were later so threatened by these fugitives that they requested the Prophet *Sallallahu Alaihi Wasallam* to delete the clause of exchange of fugitives from the treaty and to allow these persons to settle down in Madinah. At the same time, this clause provided a period of peace for the Muslims in Madinah. As a result, the power of Muslims started growing rapidly. The Muslims in a short time conquered the lands of all surrounding tribes. At the same time, the number of Muslim converts also increased many folds. Consequently, the balance of power shifted from Makkah to Madinah. The Muslims then became so strong that they marched to Makkah in 8 AH with an army of 10,000 and captured the city without a fight. When Makkah fell to Muslims numerous tribes of Arabia came to the Prophet *Sallallahu Alaihi Wasallam* and embraced Islam. The whole country thus came under the banner of Islam. The Muslims then realized that this treaty proved to be a manifest victory for them.

Miracle No. 120

Mystery of Numerical Symmetry

Numerous books and articles have been written that discuss the numerical relationship of various words that appear in the Qur'an. No conclusive inference should be drawn from these numerical relationships. However, it is so unique that it adds a new dimension to the miraculous nature of the Qur'an. Following are a few examples of this phenomenon in the Qur'an :

1. The Qur'an states that there are seven Heavens. This description appears in only seven *Suras* (chapters) of the Qur'an.
2. The Qur'an states that the number of months as prescribed by Allah is twelve. The Arabic word for month is *Shahar*. It is surprising to note that the word *Shahar* appears in the Qur'an only twelve times.
3. The Arabic word *Iman* means faith. The opposite of this word is *Kufr* also appears in the Qur'an 7 times that means denial. The word *Iman* appears in the Qur'an a total of 17 times. Surprisingly the word *Kufr* also appears in the Qur'an 17 times. Moreover, the word *Imanun* appears in the Qur'an 8 times and the word *Kufrun* also appears 8 times.

4. The Arabic word *Malaika* means angels and the word *Shaitan* refers to the devil. The two words in their attributes and roles are opposite to each other. The Qur'an has used the word *Malaika* a total of 68 times. Surprisingly the word *Shaitan* also appears in the Qur'an a total of 68 times.
5. The Arabic word *Dunya* means the world, and the word *Akhira* means the world hereafter. The word *Dunya* appears in the Qur'an a total of 115 times. The word *Akhira* also appears in the Qur'an a total 115 times.
6. The Arabic word *Fail* means action and the word *Ajr* means reward. The word *Fail* appears in the Qur'an a total of 108 times. The same is true of the word *Ajr*, which also appears 108 times.
7. The Arabic word *Nutfah* means sperm, and the word *Teen* means clay. The Qur'an states that man is created from *Nutfah* and *Teen*. The word *Nutfah* appears in the Qur'an a total of 12 times. The same is the case with the word *Teen*, which appears 12 times.
8. *Rahman* and *Raheem* are two names of Allah derived from the word *Raham* which means mercy. *Rahman* refers to mercy associated with justice; whereas, *Raheem* refers to mercy associated with forgiveness. The word *Rahman* appears in the Qur'an a total of 57 times, but the word *Raheem* appears in the Qur'an a total of 114 which is just the double of 57. This relationship corroborates with various Ahadith that tell us that the Mercy of Allah dominates His wrath.
9. The Arabic word *Jaza* means payment or reward, and the word *Mughfirah* means forgiveness. The word *Jaza* in the Qur'an appears a total of 117 times, and the word *Mughfirah* appears in the Qur'an 234 times, a number just double of 117. This again denotes that Allah's Forgiveness overshadows His Justice.

Countless such numerical symmetries have been pointed out by many people. Each of these symmetries has a specific relationship to the topic under discussion. Needless to say, Muhammad *Sallallahu Alaihi Wasallam* did not have a computer to count all the words in the Qur'an that enabled him to use a certain word with a specific numerical relationship to other corresponding words in the Qur'an.

Miracle No. 121

Shape of the Earth

One day the earth will be changed to a different earth, and so will be the heavens, and (men) will be marshalled forth before Allah, the One, the Irresistible.

Ibraheem 14:48

When the (shape of the) earth is flattened out and it casts forth what is within it and becomes empty.

Inshiqaq 84:3-4

The Arabic word used in the first verse is *Muddat*, which could be translated as; spread out, flattened, or made wide by pressing. The verse thus clearly suggests that the earth is not flat. The date of the revelation of this verse may be between 609 and 622 CE. At this time it was universally believed that the earth was flat. After about one thousand years, in the fifteenth century, Copernicus came out with the theory that the earth is not the center of our planetary system. Later Galilee Galileo, upholding the Copernican, theory declared that the earth moved around the sun, and that it was not flat but round. Because of its round nature, the earth as a whole can never enjoy the day at a given time. The part of the earth that faces the sun enjoys the day, and the part opposite to it enjoys the night. On the Day of Judgment, on the other hand, the whole of earth will have the day. This is possible only when the shape of the earth changes from round to flat. This is exactly what is stated in the above mentioned second verse. If Muhammad *Sallallahu Alaihi Wasallam* composed the Qur'an, how could he have discovered such intricate mysteries of nature?

Miracle No. 122

Travel in Space

How many signs in the heavens and earth they pass by, yet they turn (their faces) away from them.

Yusuf 12:105

By the sky full of path.

Zariat 51:7

So I swear by the glow of sunset, and the night and whatever it covers in its darkness, and by the moon when it is at the full, you shall certainly travel from stage to stage (or from planet to planet). What then is the matter with them, that they believe not? Inshiqaq 84:16-19

The language of the Qur'an is a miracle by itself. The Qur'an describes various natural phenomenon in a language that covers a wide range of meaning and message. The earlier generations of the Muslims did not have the level of knowledge to appreciate these verses. We can now appreciate such Qur'anic phrases as: *the sky full of path*, and the signs in the heavens as the facts of space which mankind has recently discovered. Furthermore, the Qur'an phrases; *How many signs in the heaven they pass by* and also; *You shall travel from stage to stage* can best be explained in terms of the recent travels of men into space.

The preceding pages add a new dimension to the miracles of the Qur'an. The miraculous description of the shape of the earth, the symmetry of the number of words in the Qur'an, and the travel of mankind into space provide additional evidences that the Qur'an is the word of Allah. These pages also describe various phenomena that are totally non-existent in the environment where the Qur'an was revealed. Yet, each of these is a very accurate and precise description of the phenomenon. Moreover, these pages also describe various events that were unknown to Muhammad *Sallallahu Alaihi Wasallam*, and the people to whom the Qur'an was revealed. Yet, each of these description is also found to be true and accurate.

The earlier generations of Muslims took these verses as the mysteries of the Qur'an. Since they did not possess the level of knowledge needed to decipher these mysteries, they did not try to explain them. However, they did accept them as the words of Allah. As the level of human knowledge advanced to new frontiers, later generations of Muslims explained these phenomena, and thus changed these mysteries to the facts of science and history. This is what makes the Qur'an a living miracle for all generations of mankind. The Qur'an has always excelled, and shall

always excel the level of human knowledge. Every generation of mankind has discovered and shall keep on discovering new miracles in the Qur'an.

How many Signs are there in the heavens and the earth which they pass by with their faces averted? And most of them believe not in Allah without associating partners with Him! Do they then feel secure from the coming down on them of the covering veil of Allah's punishment, or the coming of the (final) hour suddenly while they are unaware?

Yusuf 12:105-107

It is He (Allah) who created for you (the faculties of) hearing, sight, feeling and understanding; (yet) you give little thanks to Him. And He multiplied you throughout the earth, and to Him shall you be gathered back. It is He who gives you the life and death, and to Him (is due) the alternation of nights and days; Will you then not understand (and acknowledge the truth).

Mominoon 23:78-80



Chapter 10

Miracles in the Challenges of the Qur'an

A unique aspect of the miracles of the Qur'an is the fact that it gives numerous challenges to the unbelievers of the Qur'an. All of these challenges are very specific, bold, and clear. Fourteen centuries have passed by, and no one has yet responded to a single challenges of the Qur'an. If these challenges were put in the Qur'an by a man named Muhammad *Sallallahu Alaihi Wasallam*, countless persons would have responded to them. The fact that no human being has responded to a single challenge lead one to believe that Allah the Lord of the Universe has put these challenges in the Qur'an. Each and every challenge of the Qur'an thus is another testimony to the divine nature of the Qur'an. Following are a few of these challenges.

Miracle No. 123

Find a Shadow of Doubt in the Qur'an

This is the Book, whereof there is no doubt, a guidance for those who are conscious of their duties towards Allah. Baqarah 2 : 2

If you are in doubt as to what We (Allah) have revealed (in the Qur'an) from time to time to our Messenger (Muhammad), then produce a Sura (chapter) like thereunto, and call your witnesses and helpers besides Allah, if you are true (in your doubts). Baqarah 2: 23

This Qur'an is not such as can be produced by other than Allah, on the contrary it is a confirmation of (revelations) that came before it, and a fuller explanation of the Book, wherein there is no doubt from the Lord of the worlds. Yunus 10 : 37

The revelation of the Book (the Qur'an) is from the Lord of the world in which there is no doubt. Sajdah 32 : 2

It should be noted that these verses challenge the unbelievers not to find mistakes, inaccuracies, discrepancies or contradictions, but simply to find a shade of doubt in the Qur'an. Human history has not recorded a single book, where its author made the claim : "No one can find a shade of doubt in this book." The Qur'an is the only book that makes this claim.

Let us now analyse the different kinds of doubts, one can have in a book. The first kind of doubt may be in the origin of the book. It could be written, composed or delivered by a person who is unknown to mankind, or it could be written composed or delivered by a person, whose character, conduct or integrity is doubtful. As far as the details of the life of Muhammad *Sallallahu Alaihi Wasallam* are concerned, it is an undeniable fact of history that even the most minute and insignificant details of his life have been preserved, documented and faithfully passed from generation to generation. In fact, Muhammad *Sallallahu Alaihi Wasallam* is the only human being in the history of mankind, whose biographical details have been written by every generation of Muslims for the past fourteen centuries. Moreover, the details recorded are so minute that they provide not only Mohammed's *Sallallahu Alaihi Wasallam* biography, but his conduct, his dealings, his manner of talking, walking, sleeping, toilet etiquette, clothing, and the daily routine of his life. They even go to the extent of describing his physical features including such minute details as to the number of white hairs in his beard. As far as the character, conduct, and integrity of Muhammad *Sallallahu Alaihi Wasallam* are concerned, it may be enough to state that even his arch enemies in Makkah gave him the title of Siddique (the truthful) and Ameen (the trustworthy). Given the meticulous preservation of the facts regarding the life history and the integrity of the conduct of Muhammad *Sallallahu Alaihi Wasallam* there can be no doubt with respect to the person who relayed the Qur'an to mankind. He is not a mysterious figure of history, but a well known and well documented conveyer of the truth. It follows, therefore, that no shade of doubt exists with respect to the origin of the Qur'an.

The second kind of doubt in a book relates to its internal consistency. If a few statements of a book differ from some other statements, this may create a doubt in the internal consistency or harmony of the book. The Qur'an consists of a total of 6,666 verses and 86,430 words. Yet not a single verse, phrase, idiom or word of the Qur'an disagrees from any other text of the Qur'an. On the other hand, each and every verse and word is in perfect harmony with the entire text of the Qur'an. The reader can appreciate this point if only two references are made to the present day Bible. The Protestant version of the Bible consists of a total of 66 books; 39 books from the Old Testament and 27 from the New Testament. The Catholic version, on the other hand, consists of a total of 73 books; 66 books from the Protestant version and 7 extra books known as Apocrypha. This existence of two different versions of the Bible creates an evident doubt in the reliability of the Bible as a whole, whether to accept the Protestant or the Catholic version of the Book. A very surprising inconsistency in the Bible is that it gives two different genealogies of Jesus Christ, Allah's blessings be upon him. One of his ancestors, according to the Bible, is Joseph. According to Matthew 1 : 1-7 the father of Joseph is Jacob, whereas according to Luke 3 : 23, the father of Joseph is Heli.

Thanks be to Allah that there has always been only one version of the Qur'an and that its text does not have any inconsistency at all. Hence there exists no doubt in the Qur'an with respect to the second aspect of doubt, i.e., the internal consistency of the book.

The third aspect of doubt in a book relates to its external consistency. This refers to the fact that the book should not have any statement that contradicts with the established and accepted knowledge outside the pages of the book. The preceding pages have given a glimpse that the text of the Qur'an does not differ with any domain of human knowledge, including such varied subjects as anatomy, astronomy, botany, embryology, genetics, physics, physiology, zoology etc. Furthermore, the Qur'an excels all levels of human knowledge, whether old, recent or most recent. The Qur'an, thus meets the test of external consistency as

well. No human being has ever written a book that could universally meet the factor of external consistency. Each and every book after a passage of time becomes obsolete and outdated. The Qur'an is the only book that has successfully met the challenge of external consistency for the past fourteen centuries. Only Allah the All-Wise, and All-Knowing can reveal a book that has such a comprehensive knowledge that encompasses, and excels all domains of human knowledge for all ages of mankind.

Miracle No. 124

Produce a similar Qur'an

Say, if the whole of humankind and Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.

Bani Israel 17 : 88

This verse challenges the entire mankind and *jinn* to produce a book similar to the Qur'an. It also states that no one would ever be able to produce a book similar to the Qur'an. The fact that no one has yet even tried to produce a book similar to the Qur'an is a further testimony that the Qur'an is a divine book revealed by Allah. One should recall that Christians have produced numerous different versions of the Bible, but no one has ever produced even a second version of the Qur'an.

Miracle No. 125

Make a Chapter like the one in the Qur'an

The Qur'an is not such as can be produced by other than Allah; On the contrary, it is a confirmation (of revelations) that came before it, and a fuller explanation of the Book, where there is no doubt from the Lord of the worlds; Or do they say : "He (Muhammad) forged it ?" Say : Bring then a chapter like unto it and call (to your aid) anyone besides Allah, if you speak the truth!

Yunus 10 : 37-38

These verses are a very bold and open challenge to the entire mankind. The verse states clearly that the Qur'an is such a

book that can not be produced by any one other than Allah. It then states that if someone considers it to be a book forged by a man, he should then at least produce one chapter like any chapter in the Qur'an. The fact is that no one yet produced a chapter that may resemble the one in the Qur'an. Let us recall an incident which shows how the Arabs accepted this challenge of the Qur'an.

The smallest chapter of the Qur'an is Al-Kauthar (Sura No : 108). It consists of only three small verses which, can be written in a single line. Historians say that when Abu Jahl, the arch enemy of Muhammad *Sallallahu Alaihi Wasallam* heard this Sura, he was so carried away that he exclaimed : "Glory be to God! How beautifully does each word rhyme with the others". It should be noted that Arabs were very fond of poetry, and poetic contests were an integral part of their social gatherings. Historians have recorded that over a period of time seven pieces of Arab poetry were acknowledged at the most excellant pieces of the then Arab literature. These were separately written on sheets of paper and hung on the main door of the Ka'bah. In the books of history, they are recorded as Saba Mua'llaqat, i.e., seven suspended pieces. By the time Sura Kauthar was revealed, the authors of each of these poems had died except one. Abu Johl wrote Surah Kauthar on a paper and passed it to the only living poet. When the poet read Sura Kauthar, he burst into exclamation and said : "Glory be to the Lord! This is not the utterance of a human being". He then went to the Ka'bah, removed his piece of poetry and in its place hung the paper with Sura Kauthar. It is also reported that at the end of the third verse of Sura Kauthar, i.e. *Inna Shani'aka Huwal Abtar*, he added a fourth rhyming verse : *Ma Haza Kalam ul Bashar*, meaning, this is not the utterance of a human being.

Miracle No. 126

Make 10 verses like those in the Qur'an

Or they say : He (Muhammad) forged it, Say : Bring you then (at least) ten verses forged, like unto it, and call (to your aid) whomever you can, other than Allah, if you speak the truth. Hud 11 : 13

Let us recall the hatred and animosity the Makkans had for the Muslims and the Qur'an. It is an established fact that when

the Qur'an was revealed, all the Arabs, and especially those in Makkah, stood up against it. They used their utmost moral, financial, and physical force to curb down the message of the Qur'an and also to annihilate the Muslims. They continued this struggle even when the Prophet *Sallallahu Alaihi Wasallam*, along with other Muslims, had migrated to Madinah. They also engaged in several wars against the Prophet *Sallallahu Alaihi Wasallam*, and as a result encountered several defeats, humiliations, losses of material things, and lives. They could have avoided all of their sufferings and losses had they accepted the challenge of the Qur'an and asked one of their poets to compose a few verses similar to those in the Qur'an. The fact, however, is that the Arabs could not meet this challenge of the Qur'an, neither at the time of its revelation nor during the last fourteen centuries.

Miracle No. 127

Produce a Recital like that in the Qur'an

Do they say : He (Muhammad) fabricated (the Qur'an), nay, they have no faith; let them then produce a recital like unto it, if they speak the truth. Toor 52 : 33-34

The Qur'an is a living miracle. It involves its language, its style, its mode of reasoning, warning and glad tidings, its endless domains of knowledge, its descriptions of the events of the past and future; its effect on the listeners, its impact on human lives, and its role in shaping the history of humankind. These verses challenge the humankind to compose an expression like one in the Qur'an. Since no human being has yet produced an expression like that of the Qur'an, it follows that the Qur'an is Book revealed by Allah, and not a book composed by a man named Muhammad *Sallallahu Alaihi Wasallam*.

Miracle No. : 128

Find a Discrepancy in the Qur'an

Do they not consider the Qur'an (with care); Had it been from (someone) other than Allah, they would surely have found therein much discrepancy. Nisa 4 : 82

Let us recall a very simple fact of human history. Since the Qur'an was revealed to Prophet Muhammad *Sallallahu Alaihi Wasallam*, a group of unbelievers has always been hostile to it. They have tried their best to prove that the Qur'an is not the last divine Book. Needless to state, they have read the above verse. Yet not one single human being for the last fourteen centuries could find a single discrepancy in the entire Qur'an.

Readers can appreciate this point if a few references are made to the present day version of the Bible. The fact is that the discrepancies in the present-day Bible are so numerous and so well documented that each and every group of Christians acknowledges them. Following are just a few of the well known discrepancies in the present Bible.

The names of the twelve apostles given in Matthew 10 : 2-4 are different from the those given in Luke 6 : 14-16. Also The daughter of Saul, according to Samuel 6:23 at her death left no children. According to Samuel 21 : 8 she left five children. Similarly the Bible gives two different versions of the death of Judas. Matthew 27 : 5 states : "And throwing down the pieces of silver in the temple, he departed, and went, and hanged himself." Act 1 : 18 states : "Now this man bought a field with the reward of his wickedness, and falling headlong he burst open in the middle and all his bowels gushed out." Another discrepancy can be seen in the following verse of the Bible. According to Matthew 12 : 40 Jesus, Allah's blessings be upon him, stated : For as Jonah was three days and three nights in the whale's belly, so shall the son of the man be three days and three nights in the heart of earth. Jesus (*peace be upon him*) was buried on Friday evening and raised on Sunday morning, making it only one day and two nights, and not three days and three nights. It is also a contradiction in the Bible that ascension of Jesus (*peace be upon him*) according to Luke 24 : 51 took place on Easter day. But Act 1 : 3, 9 states that it took place forty days after the resurrection. Furthermore, Genesis 6 : 3 states : God limited the human life span to 120 years, but Genesis 11 : 10-32 states : But soon after, people lived 140-600 years. Also, the first born son of god according to Exodus 4 : 22 is Jacob, but according to Jermiah 31 : 9 it is Ephraim. These are just a few of the evident discrepancies in the modern Bible, which even a casual

reader can notice. Thanks be to Allah, no one has yet discovered a single discrepancy in the entire text of the Qur'an. This challenge of the Qur'an is still open to those who deny the truth that the Qur'an is the last divine book of Allah.

Miracle No. 129

Memorization of the Qur'an

We (Allah) without doubt sent down the Message (the Qur'an), and We will assuredly guard it (from any corruption).

Hijr 15 : 9

And We (Allah) have made the Qur'an easy to understand and remember, then is there any that will receive admonition.

Qamar 54 : 17, 22, 32, 40

One of the means through which Allah's assured the protection of the Qur'an is the fact that He made the memorization of His Book an easy task for the Believers. In fact the Qur'an is the only religious Scripture that is memorized by its followers. Innumerable persons in every Muslim community have memorized the whole Qur'an since the first day it was revealed. Children as young as five years old and men and women as old as 50 years memorize the whole Qur'an as part of their love and devotion to the Book of Allah. The one who memorizes the whole Qur'an is known as a *Hafiz*. It is a miracle that the *Hafiz* not only memorizes the entire text of the Qur'an, but also the punctuation and diatrical marks of each and every word and verse of the Qur'an. Muslims throughout the world listen to the entire recitation of the Qur'an during the month of fasting. Most Muslim neighbourhoods arrange the *Taraweeh Salat*, wherein the entire Qur'an is recited by a *Hafiz*. He is always joined by a few *Huffaz* (plural of *Hafiz*), who check his recitation. This is one of most unique mysteries and miracles of the Qur'an. Had it been humanly possible to memorize an entire book, at least a few other persons would have memorized their own scriptures. Since Allah did not promise to save other Scriptures, he did not give the power of memorization to the followers of these Scriptures. Allah, however, promised to protect the Qur'an, and thus gave the power of memorization to its followers. The protection of the Qur'an from corrup-

tion and its memorization by its believers is an open challenge to mankind.

Miracle No. 130

The Absolute Power of Allah

Is it (the Qur'an) such a message that you would hold in light esteem (that is deny it) ? And have you made it your livelihood that you should declare it false ? Then why do you not (intervene) when (the soul of the dying man) reaches the throat ? And you at that moment are looking on, but We (Allah) are nearer to him than you, but you see not. Then why do you not if you are exempt from reckoning and recompense, bring back the soul (to its body) if you are truthful. Waqi'a 56 : 81-87

These verses need no explanation. The Qur'an gives an open challenge to mankind that no human being can interfere with the divine will of Allah. It is Allah alone who controls the human life. No human being has ever helped or can ever help the person who approaches the time of his death. Often it so happens that physicians or their family members die of a disease of which they are supposed to be the expert. These verses speak of the absolute command and power of Allah, the All-Mighty, and All-powerful. Let us surrender to His command and accept His Book—the Qur'an as a Divine Message in every walk and field of our lives.

Blessed be He in whose hands is the sovereignty, and He over all things has power; He who created death and life, that He may test which of you is best in conduct, and He is Exalted in Might, Oft-Forgiving. Mulk 67 : 1-2

Behold! in the creation of the heavens and the earth, and the alternation of day and night, there are indeed signs for men of understanding; those who remember Allah standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and earth (saying) : Our Lord! you have not created (all) this without purpose, glory to you, give us salvation from the torment of the Fire. Al-Imran 3 : 190-191

The Basic Message of the Qur'an

The Muslims and non-Muslims equally agree that the Qur'an today is present in exactly the same form in which Prophet Muhammad *Sallallahu Alaihi Wasallam* delivered it to the mankind. Not only no change whatsoever has occurred in the text but also in the diacritical, and the punctuation marks of the Qur'an. Consequently no question has ever been raised about the reliability of the Qur'an.

The preceding pages have presented 130 evident miracles in the Qur'an. The Qur'an thus meet the factor of validity as well. If a reader believes in any of these miracles, he acknowledges that the Qur'an is the divine revelation of Allah. The ever lasting and ever increasing miracles of the Qur'an also suggest that it is Allah's universal message to mankind. One should therefore carefully look into the basic message of the Qur'an and try to receive Allah's blessings by following it to the very best of human abilities.

The basic message of the Qur'an is the belief in the unity of One God, Allah the All-Mighty. This is known as *Tawheed* and forms the foundation of all Islamic beliefs. It distinguishes Islam from all the religions of the world. The Qur'an utilizes a very simple and humane approach to convey its message. It appeals to basic human reason and logic as follows :

Say : Praise be to Allah, and peace on His servants who He has chosen (for His Message), (say) who is better ? Allah or the false gods they associate (with Him).... or, who listens to the (soul) distressed when it calls on him, and who relieves its sufferings, and makes you inheritors of the earth ? Can there be another god besides Allah ? Little it is that you heed ! Or who guides you through the depths of darkness on land and sea, and

who sends winds as heralds of glad tidings, going before His Mercy ? Can there be another god besides Allah ? High is Allah above what they associate with Him. Or who originates creation, then repeats it, and who gives you sustenance from heaven and earth ? Can there be another god besides Allah ? Say ! Bring forth you argument, if your are telling the truth. Naml 27 : 59, 62-64

The second most important message of the Qur'an after *Tawheed* is the belief in the prophethood of Muhammad *Sallallahu Alaihi Wasallam*. the Qur'an is the living miracle of Prophet Muhammad *Sallallahu Alaihi Wasallam*, and the Prophet himself is the living symbol of the Qur'an. The Qur'an states :

"Those who follow the (last) Messenger, the unlettered Prophet, who they find mentioned in their own (Scriptures), in the Law and the Gospel, for he commands them what is just and forbids them what is evil, he allows them as lawful what is goods and prohibits them what is bad, he released them from heavy burden and from the fetters that were upon them, so it is those who believe in him, help him, and follow the light (the Qur'an) which is sent down with him, it is they who will prosper." A'raf 7 : 157

The reason and common sense demands that those who follow this message of the Qur'an should receive Allah's blessings and bounties and those who reject this message should receive Allah's wrath and punishment. The Qur'an makes this point very clear.

And each person will be paid in full of what he did, and He (Allah) knows best all that they do. The unbelievers will be led to Hell in crowds until, when they arrive there, its gates will be opened, and its keepers will say : Did not Messengers come to you from among yourselves, reciting to you the verses of your Lord, and warning you of the meeting of this day of yours. They will say : Yes, but the word of punishment has been justified against the unbelievers. It will be said (to them) : Enter

you the gates of Hell, to dwell therein, and what an evil abode for the unbeliever. And those who kept their duty to their Lord will be lead to Paradise in groups, till they arrive there; Its gates will be opened; and its keepers will say : Peace be upon you! you have done well, so enter here to dwell therein forever. Zumar 39 : 70-73

Allah is the most Merciful, the most Compassionate, the most Beneficent, the most Benevolent, and the most Generous. He has preserved His Final Message for mankind free from any corruption and contamination. He also made His final Message very clear, free from any contradiction and even a shadow of doubt. Additionally, He also made His Divine Message very simple, and lucid free from any mystery and ambiguity. Along with His divine message, He also sent a living model of His message in the personality of Prophet Muhammad *Sallallahu Alaihi W'asallam*. At the same time Allah gave mankind the faculties of common sense, intelligence, reason and logic. He then gave every human being the freedom to utilize his faculties and follow His Final Message or to waste his faculties and ignore His Final Message. Blessed are those who would follow His Message. They are the ones who shall prosper and succeed in both the worlds. They are the ones who hope to receive His boundless Blessings and Mercies, and everlasting reward in Paradise and an eternal life in the world Hereafter. Doomed are those who would follow the path of their selfish desires and reject His Message. They are the ones who shall fail in both the worlds. They are the ones who shall receive His wrath and punishment, an abode in the Fire of Hell, and an eternal life of pain and agony.

"Turn to your Lord (in repentance) and submit to Him (in Islam), before the torment comes upon you, then you will not be helped. And follow the best course (the Qur'an) revealed to you from your Lord, before the penalty comes on you all of a sudden, while you perceive not. Lest a person should (then) say : Alas! my grief, that I neglected my duty towards Allah, and I was among those who mocked (at Allah's Guidance). Or (least) he

should say : If only Allah had guided me, I should certainly have been among the righteous. Or (lest) he should say when he (actually) sees the torment : If only I had another chance, I shall certainly be among those who do good. (The reply will be) Nay! but there came to you my Ayats (proofs, signs, verses of the Qur'an) and you rejected them, and were proud and were among these who rejected Faith. And on the Day of judgment, you will see those who told lies against Allah, their faces will be gloomy. Is there not in Hell an abode for the arrogant ? But Allah will deliver the righteous to their places of salvation (Paradise); No evil shall touch them, nor shall they grieve.

Zumar 39 : 54-61



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